THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, APRIL 30, 1831. VOL. I.—No. 6.

A DIRGE.

To earth!—To earth!
Lay her in the gentle earth,
With all her sorrow, all her worth,
Till she claim another,—better,—brighter birth!
All amidst the gentle mould
Lay her,—now how pale and cold!
She was young, and fair, and good,
Yet her doom was understood;
For she sought the specious ill,
And obey'd her burning will,
Till the victim did discover
All the darkness of the lover,
All his falsehood, all his pride,
Then a pang;—and so she died!
Lay sweet sorrow in the earth!
It shall have a brighter birth,—
Love, where passion is forgot,—
Love, where falsehood liveth not,—
Cloudless dreams in azure bowers,
Where no tempest ever lowers,
All the scents of all the flowers,—
Heavenly, endless, bright, immortal, happy hours!

TO A BUTTERFLY RESTING ON A SKULL.

By Mrs. Hemans.

Creature of air and light!
Emblem of that which may not fade or die!
Wilt thou not speed thy flight,
To chase the south wind from the sunny sky?
What lures thee thus to stay
Mid silence and decay
Fix'd on the wreck of dull mortality?

The thoughts once chamber'd there
Have gathered up their treasures, and are gone!
Will the dust tell us where
They that have burst the prison-house, have flown?
Rise, nursling of the day
If thou would'st trace their way:—
Earth has no voice to make the secret known!

Who seeks the vanished bird
By the forsaken nest, and broken shell?
Far thence she sings unheard
Yet free and joyous, midst the woods to dwell!
Thou of the sun-shine born,
Take the bright wings of morn—
Thy hope calls heavenward from that gloomy cell!

THE ESSAYIST.

ON THE BEST MODE OF CHARITABLE DISTRIBUTION.

Mr. Editor,

A work on this subject, executed with judgment, would be one of great interest and importance. Those who have been engaged to any extent in efforts to relieve the necessities, or to increase the comforts of the poorer classes, will know how frequently their benevolent feelings are chilled by disappointment. They often meet with ingratitude, if not with direct insult, from those whom they have been anxious to serve. But this is not the most painful result. They have the mortification of seeing that their plans do not produce the effect designed. Instead of relieving misery they discover that indolence and vice have been pampered. Still, however, they cannot intermit their labors. To extend relief to those who are in penury and distress, they feel to be a solemn duty, and one which they must still try to discharge with fidelity and zeal. Instruction, then, from those who have been practically engaged in works of charity, and can look at their operations with a philosophical as well as Christian regard, would be most thankfully received by very many. The great problem is, how to relieve the poor without diminishing to a dangerous extent their *self-dependence*. It has been well observed by a late writer upon morals, that "all *stated donations* in money, provisions and clothing, are now justly censured as tending to enhance the evil they were designed to mitigate, by encouraging the indigent to resort to the compassion of others, rather than to their own efforts for the supply of their wants, and thus diffuse the ills of pauperism by the formation of indolent habits." From this writer the following observations are drawn, which are worthy of notice, as bringing into view in a short compass, that kind of charitable institutions which can be safely patronized by the benevolent, and in which the good accomplished, may be considered as almost entirely free from the admixture of evil. The subject is thus introduced in the hope that it may receive further illustration in the columns of your interesting paper. M.

Among the most eligible modes of improving the condition and diminishing the evil of the laborious orders of society, we may safely enumerate the following:

1. That which is paramount to all others, the education of the young, including the distribution of the Scriptures and of religious tracts. But in addition to this indispensable instruction in the duties of religion, it would be highly beneficial to the poor to impart to them such information, as may not only teach them economy in the management of their affairs, and prudence in forming the marriage connexion, but may enable them to perceive the absolute necessity of different ranks in civil society, convince them of the folly of discontentment with their lot, and stimulate them to seek for other sources of enjoyment beyond those of the senses.

2. Another admirable mode of exercising beneficence, it is universally admitted, consists in regular subscriptions to hospitals, dispensaries, and asylums for those afflicted with painful maladies of body, or derangement of mind, and to institutions for reclaiming juvenile depravity, or for extricating from embarrassment those whose integrity has made them the victims of successful knavery.

3. A further method of conferring bounty on the necessitous, which, though in some measure perhaps liable to objection, deserves to be recommended, is the distribution of articles of clothing, provision, and fuel, during the severity of winter, or in seasons of great scarcity, but requiring at the same time, the payment of a small sum from those who receive these donations. By this means greater economy is ensured in the consumption of the articles given, and the spirit of industry does not experience that check which is the invariable consequence of unconditional gratuities.

ANECDOTE.

Once when a poor woman, to whom Bishop Heber had given three shillings, exclaimed, "The Lord reward you, and give you fourfold," he said, "how unreasonable are the expectations of men! This good woman's wish for me, which sounds so noble, amounts to but twelve shillings; and we, when we give such pittance, are apt to expect *heaven* as our reward, without considering how miserable a proportion our best-meant actions bear to the eternal recompense we are vain enough to think we deserve!"—*Life of Bishop Heber.*

BIBLICAL CRITICISM.

[For the Churchman.]

FIGURATIVE LANGUAGE OF THE BIBLE.—NO. III.

The strong line of distinction between poetry and prose is not unobserved by our critic. Many a difficulty connected with the subject of this essay is removed—many an argument drawn forth by the application of this principle. There are certain peculiarities in the books of our faith, upon which the nature and use of figurative language have an important and constant bearing. One of these, which belongs for the most part to the *poetical portions*, is that deep and divine knowledge, but obscure description of future events, that lies concealed beneath their high-wrought language—a peculiarity, which, while it affords the most brilliant and overpowering evidence in favor of the Christian religion, has been surrounded by the wisdom of the Almighty with such a variety of difficulties, as have rendered it the cause of the greatest perplexity and doubt to interpreters. The style of these poetical prophecies is often of the wildest oriental character—hurrying from subject to subject with more than Pindaric irregularity, and heaping together in rich confusion, the boldest metaphors and allegories. There is no regular series of historical events dependent upon each other, and succeeding one another according to the well-known laws of human action. No close train of reasoning, with its marked and tangible succession of antecedents and consequents, to afford a clue to the illustration of the obscurities that are constantly presenting themselves to view: amid this complication of difficulties, our analytical inquirer proceeds with the utmost caution. He makes the most unwearied researches into the general usage of the language, and the particular usage of the prophets, and keeps constantly before his mind that principle of *parallelism*, which is of such extensive and important application in the poetical department of the Bible, in order to clear the subject before him of the gorgeous array of its imagery: when this has been effected, and he proceeds to connect the prophecy with the event for which it was designed, he finds himself relieved from the necessity of resorting to the active ingenuity of his fancy, for the purpose of conjuring up resemblances between the mere poetic additions of the prophet, and the circumstances of the event—a labor which most generally terminates, either in the discovery of insurmountable obstacles, or the adoption of ridiculous absurdities. Following up his critical examination with a wide and accurate study of history, and pursuing the analytic method in repeated trials, by application of prophecy and event, he reaches at length, with comparative ease, and surely with tenfold certainty, his conclusion.

In connexion with this, it may be observed, that from the attachment of the Jews to their sacred writings, and their constant recurrence to them in all the concerns of life, whether public or private, it naturally might be expected, that the writers of the New Testament would make frequent use of the figurative language of the Old; and particularly of that which is found in the prophets, inasmuch as they furnishit in such abundance, and have incessant reference to those promises which were the hope and glory of the Jewish nation. Our inquirer, finding this to be the case upon inspection, stops not here. He observes that the evangelists and apostles not only introduce simple figurative phrases belonging to some particular prophecy, but, in some cases, if the expression may be allowed, make a *figurative use of the prophecy itself*, founded upon some one or more of the circumstances connected with the event for which the prophecy was really designed; between which and corresponding circumstances of the case in hand, a comparison is instituted. In this way St. Matthew introduces the following passage of Jeremiah: "In Rama was there a voice heard—lamentation and weeping, and great mourning—Rachel weeping for her children, and would not be comforted, because they are not." In like manner, when there is any thing in the nature or situation of the person or thing that is the subject of the quotation, to justify its use in the form of a simile; even if there be nothing figurative or prophetical in the passage itself, it is sometimes applied by way of illustration and ornament, and by a perfectly natural transition, is introduced with a *formula*—if I may quote the mathematics—very similar to that prefixed to the actual fulfilment of a prophecy. This view of this part of our subject, seems to obviate some of the greatest difficulties that are encountered in the whole range of theological learning.

Another peculiarity, upon which the study of tropical language has had a highly important bearing, is that admirable plan which our Lord adopted in many of his discourses—of conveying general as well as local instruction, through the medium of parables. In these, the principles of our critic admit of an obvious application, and find the most ample success. His first object, in the examination of a parable, is to ascertain its general scope—this determined, the minor and attendant parts are looked upon as merely ornamental; and no pains are taken to attach to them distinct and important ideas;—no flight of imagination is taken to escape from imaginary difficulties—no need is there of going up to the angels of heaven, to discover who are the ninety and nine just persons, that need no repentance. He is too cautious, moreover, to fall into the supposition, grounded upon the mere analogy of several instances, that all the parables have a reference to the Jew and Gentile; and thus to burden himself with a new and heavy pressure of difficulties. On the other hand, he has his eye constantly fixed upon the circumstances under which the parable was delivered, and the general tenor of our Lord's previous and subsequent discourse; and is thus enabled to fasten upon the immediate personal aim of the parable. By the help of the principles just alluded to, together with a proper knowledge of the peculiarities of the country; of the government, customs, and superstitions of the people, and of other matters relevant, the critic obtains a clear and satisfactory view of this beautiful portion of Holy Writ—a portion which has led many commentators, both ancient and modern, into the strangest perversion of good taste and good sense, and which it is not uncommon even now, and from the pulpit too, to hear distorted and racked into a thousand different meanings, entirely foreign to that of the author.

In addition to what has been already mentioned, it may be observed, that there is a peculiarly delicate critical skill, derived from the study of human character, which has an important relation to our subject. Instead of assuming, as not a few seem to have done, that the different authors of the different books of the Bible, were gifted with a sort of *common soul*, which, altogether uninfluenced by those varieties of passion and affection that mark the individual, made them to view the same thing in the same light, and to pursue the same train of associations upon the occurrence of like events, and the excitement of like feelings, our anylist remarks, that they too are as other men in this respect. Accordingly, reflecting that the use of figurative language varies in a remarkable degree with the turn of mind and the state of feeling, he endeavors to discover in the examination of a trope, that peculiar coloring of the sense which is the result of these. He makes a distinction between the imagery of the melancholy and weeping Jeremiah, and that of the fiery and lofty Isaiah—between the metaphorical language of the simple and affectionate John, and that of the learned and energetic Paul; and having closely studied the character of each author, and ascertained in what degree it was affected by his own state of feeling at any particular time, as well as by the general state of feeling among his companions and his countrymen, he finds himself able to determine those nice shades of meaning, which are so often connected with the tropical language of a writer, and which otherwise might be dangerously mistaken, or passed by entirely unobserved.

The principles which have been alluded to, in the remarks that have been offered, comprehend some of the most important parts of the improved system of sacred criticism; and so far as their application to the present subject has been shown, they undoubtedly have been productive of a most admirable result. But these principles, like every thing else that is excellent, have been abused—abused, too, in reference to the present subject. It is a tendency of the human mind, illustrated by the experience of almost every age, upon the introduction of any material change for the better in opinions long established, to push the plan of tearing down and building up, to a dangerous, nay, too often fatal extreme. Such was the consequence of the first great attempt in France, to establish the maxims of a free government among the monarchies of Europe. Such, too, in the religious world, has been the result of the Reformation itself, so far as relates to those, who, together with the Roman superstitions, have abandoned the judicious and pious ceremonies of the early Christians, and the primitive principles of church government. In like manner, the noble discoveries of sacred criticism, which have thrown a brighter and more beautiful air over the whole form of theological learning, have been wrested to a most perverse and dangerous use. Men, whose genius and erudition would do honor to a better cause, have laid out their whole strength upon this; and have exhibited all the art of the most consummate managers in availing themselves of the most favorable opportunity, and the most effective weapons. Some have undertaken to do away the doctrine of eternal punishment, by converting the strong and pointed expressions of Scripture upon this subject, into mere figures of rhetoric: others have attempted to hurl the Son of God from the throne of Omnipotence, by treating that language of Holy Writ, in which the attributes of Jehovah are ascribed to the Son of Man; as the Eastern ornamental style, in the ascription of high honor and dignity. Others have used no little effort to explain away the temptation and transfiguration of our Redeemer, the possession of demons, and other things of a like nature, as ordinary occurrences, scarcely, if at all remarkable in themselves, but related in a strained and hyperbolical narrative style, which they suppose originated either in the fears of the author, or in the confusion and astonishment of a mind overtaken by slumber in the midst of the scene, or in the unfounded superstitions of the time.

In nearly the same way, the entire sublime system of religious Revelation, extending from the foundation of the world to the death of the Messiah; and including the creation of the earth, the miraculous establishment of the Jewish polity, the predictions of the inspired messengers of heaven, and the preaching and wondrous works of Christ and his apostles, has been held up as a mere system of moral instruction, illustrated by the biography of some very good men, and written for particular reasons, in a *singularly strange and figurative manner.* It is thus placed upon a par with the theories of philosophers—in fact, it sinks below them, inasmuch as it is more complicated and abstruse. Who, that has any true sense of the present state of mankind, or any true relish for the beauty of religion, would not prefer even the wild vagaries of the Rabbins, or the Mystics, to *such a view* of Revelation? They, it is true, overspread the holy volume with a heavy and tawdry cloak of speculation and fable; but the pretended interpreters of our own age have stripped it of all that is lovely, sublime, and heavenly.

May not the difference between them be compared to that between the philosophy of the schoolmen, and the conclusions of certain later metaphysicians? The former gave to matter and to mind a thousand qualities which never existed; yet they left the strong-marked and noble faculties of the soul, together with the essential attributes of material substance, to flourish in their native beauty. But the united efforts of the excellent but mistaken Berkely, and the deep but skeptical Hume, would stamp nothing upon all our knowledge, and suffering, and enjoyment—would aim at the complete annihilation of both matter and mind. Who, let it be asked, even if reason were apparently against him, would not cling to the theory of the schoolmen, instead of embracing the sweeping doctrine of these metaphysicians? And who, with the like alternative, let it be again asked, would not make a like choice between the systems of Biblical interpretation, to which the comparison has reference? But, in truth, reason would triumphantly favor such a decision in either case. So far as regards the principles of interpretation, the whole analogy of the sacred languages, and the uniform testimony of history, are entirely opposed to the metaphorical plan of explaining away the plain narrative, and the clear doctrine of Scripture; and it may safely be asserted, that the existence, and the past and present reception of the Bible, viewed as it has been viewed by some modern critics, would be a miracle far greater than any which are sought to be removed—a miracle, claiming our assent upon the mere ground of theory, without the slightest foundation of evidence, either external or internal. U.

CHEERFULNESS.

A merry heart doeth good like a medicine.—Prov. xvii. 22.

A cheerful mind not only powerfully *resists*, in many instances, the incursions of real disease; but, when animated and elevated by hope and confidence, it often carries the patient in triumph over fearful odds, when the resources of medicine are exhausted.—*B. Travers.*

CHARACTERS.

The writer on Germany, from whom we gave some extracts in a late number, furnishes a few vivid sketches of some of the prominent literary men of that country. We present our readers with a selection from them to-day.

EICHHORN.

"Among the professors of Göttingen, there is none whose name is so well known in the United States as Eichhorn, the father. Though but little of a German on my arrival here, I had still perused more of his writings than of those of any of the other Göttingen literati, and had found in them such research, and such new views of the subjects which he discusses, that although differing from him on many subjects, I had a greater desire to see him than almost any man in Germany. He had been, to my eyes, for several years, one of the *Gibborim* in oriental literature, and at the prospect of meeting him my curiosity became intense. My imagination had drawn a splendid picture of his physical as well as mental being; what then was my surprise on being ushered into his presence, to see a small man, of only five feet six inches in height, rather corpulent, and not having any resemblance to the picture fancy had drawn. His face is fine, and in his youth he must have been a very handsome man, and as such he was doubtless regarded by the German mademoiselles, some fifty or sixty years since. His hair, which is very long, is as white as snow, and is thrown back, falling over his shoulders. His eye, notwithstanding his close application, is very prominent, not having sunk in its orbit, as is almost always the case with such intense students as he has been. Though now seventy-three years old, he has much of the freshness of middle age in his face, but in his walk you discover the influence of time. He received me with great politeness, and in that open manner, which in a few minutes made me feel quite at my ease. According to his ideas of etiquette, it was improper to read the letter of introduction which I had handed him, in my presence; and begging me to excuse him a moment, he retired, that he might peruse it alone. Whether this was a part of the etiquette of Germany fifty years since, or whether it resulted from his peculiar feelings, I know not; but I have never seen it in any other instance. We talked about Charles X., Mr. Villele, French politics, the progress of liberty in Europe, and the Pope, on which topics he entered with a great deal of animation. I found him quite liberal in politics, an admirer of our institutions, and believing with most of the liberals on the continent, that our example would exert not a little influence on the future happiness of Europe.

"He has now almost finished the fifty-first year of his professorship, having been chosen when he was twenty-two years of age. He was first called to fill a professor's chair at Jena, where he remained until the death of Michaelis, when he was invited to this university. It is generally admitted, by all who know him, that he has been one of the most illustrious examples of mental application ever known in Germany. One who has long known him, and whose knowledge of his habits is such as to leave no doubt of the truth of the statement, has informed me, that, during the last fifty-five years, he has been in the habit of studying sixteen hours a day. What an exhibition of the improvement of time! I could not look at him without feeling that he was almost without a parallel, as an example of assiduity. He seemed to me like a noble doric column, upon which time had beaten almost in vain. His manners are an union of the old and new school; the dignity of the one, with the ease and gracefulness of the other. There is a very unusual degree of frankness in his reception of you, united with a scrupulous observance of all those civilities which prevent your wants by anticipating their gratification. His courtesy is not merely external, but flows at the same time from the heart, leaving on your mind the impression of a finished gentleman."

It is the tendency of great familiarity with any subject, however elevated, to diminish the sanctity of its character and the power of its impressions. The public interpreter of the Bible, regards the passage which is before him in his regular course, as so much Hebrew or Greek; and not a gleam of pious eloquence, nor a ray of exalted feeling, appears amidst the copiousness of emendatory criticism or exact illustration. Thus there may exist the apparent anomaly of a man most familiar with the sources of our religion, who is yet little influenced by its spirit; shutting up his knowledge of Christianity within the barren limits of elaborate commentaries.

Eichhorn made no pretensions to the character of distinguished piety. He was not what the Germans mean by the term religious. He esteemed himself doubtless a good Lutheran; and Lutheranism was to him the sum of Christian knowledge, at any given time, varying with the progress of light. The power of religion to excite ardent affections, or to interest the feelings strongly, he esteemed as a quality of religion in its action on weak minds.

As a public lecturer, Eichhorn was clear and earnest, rather than dignified or eloquent. He was elaborately diffuse, of uniform good humor, and of exemplary punctuality; but he would often raise a laugh in the course of his interpretations by some abortive attempt at humor, some frivolous drollery, equally unworthy of his subject, his learning, or his years; and when his hearers broke out into noisy and tumultuous approbation of his wit, he would smile with infinite satisfaction, and beg a respite from their deafening applause.

The learning of Eichhorn was prodigious. He read books on almost every thing, and he wrote on every thing of which he read. Was it always from a love of research? Was it not often from the love of gain? His large work on the history of the three last centuries, has none of the eloquence of which the historic narrative is capable, none of the philosophic instruction which the revolutions of the world might teach, none of that exact knowledge of human nature which excites confidence in the sketching of public men.

GOETHE.

"Shakspeare has never created a scene, where stronger or more heart-rending passion is exhibited, than in the visit of Faust to Margaret while in prison; nor has his genius more perfectly developed the wonderful conceptions of his mind, than has been done by Goethe, in the three prominent characters of that extraordinary poem. I am not here merely repeating the opinions which the Germans have formed of him; they are those of every foreigner I have ever seen, who has had a sufficient knowledge of the language to understand Faust in the original.

"With such feelings towards Goethe, you can easily believe that no little interest was felt by me in beholding a man, who has been the pride of his country, and the envy of monarchs. Never was my curiosity more intense, than when I was ushered into his parlor, or than in the few minutes which elapsed before he entered. As the door opened, I saw approaching me, a tall form, slightly bending with age. I had often heard, that he possessed the noblest physiognomy of any of the literati of Germany, and although I had formed a brilliant ideal of his physical man, when beholding his lofty forehead, his beaming eye, and the beautiful features of his expressive countenance, I felt that there was a suitable mansion for such a mind. Though he has probably seen more distinguished society than any scholar or poet of Europe, he appears somewhat embarrassed when you are first presented to him. I should have imputed this to his ill health, (for he was slightly indisposed when I first saw him,) had not one of his most intimate friends subsequently informed me, that he had never been able entirely to conquer this feeling, by his extensive intercourse with the world. It is only after a long acquaintance with him, when the stranger ceases and you meet him on terms of familiarity, that you see the whole of his character. It is then that he opens to your view the rich treasures of his elevated mind, that you discover that deep feeling, that keen satire, that playful humor, and that intimate knowledge of every *nuance* of that human character, which are stamped with such power and beauty on the pages of Faust. There are few departments of literature with which Goethe has not made himself familiar; there are few which do not afford illustrations to his mind, when conversing with a friend. Though I had the pleasure of seeing him in several instances, I had no opportunity of hearing him in the rich flow of his animated conversation. Those who have been thus favored, describe it as the richest intellectual banquet they have ever enjoyed,—such as would be anticipated by his most enthusiastic admirers."

In his intercourse with strangers, Goethe usually had an air of dignity, which was not wholly free from stiffness. He walked (our remarks have reference to Goethe as he was several years ago,) very upright for a man of his years; and this stateliness of manner, joined with a large person, which in youth was very handsome, and in old age was very venerable, hair somewhat long, but fine and perfectly white, left the stranger, on the whole, agreeably impressed with the person of the poet, who is surpassed in genius by none of his contemporaries. But he has long since ceased to take any very lively interest in passing events. He has for a great while spent his time in retirement, hardly associating with any of the inhabitants of Weimar, and appearing neither at court, nor at parties in the city. Yet he still retained vigor to dictate, and would sometimes do so for hours in succession. He never wrote any thing except readily. If a new thought struck his mind, he would forthwith dictate it as a fragment, and throw it aside, until accident or inclination brought him again upon the same subject. Thus he often had by him works nearly perfect, others in good progress, and others but just sketched; so that one of the Weimar men of letters compared him in his habits of production to the mice.

We have said that ordinarily, Goethe has for many years been indifferent to passing events; but he regarded America with a lively curiosity, and possessed a good knowledge of our country. He would sometimes receive an American with more than hospitality, with open cordiality, and detain him as a guest for the whole evening, till nearly midnight. On such an occasion he would get into fine spirits, and be as familiar and playful as if with a friend of his youth. He would then talk with considerable freedom of the character of his contemporaries. "Lord Byron," he would say, "Lord Byron is the greatest, and indeed the only great living poet." And again, "there is a very large party in Germany, who regard Byron with unbounded admiration. I belong to that class, and swallow every thing greedily that comes from him." He would then enlarge on the various poems of the illustrious English bard, allude with satisfaction to the manifest reference to his own Faust in the English Manfred, and admire the satirical humor of Don Juan. This again led him to an allusion to Dean Swift, and Goethe believed he discerned in the poetry of the Dean, the same caustic, misanthropic humor, and a similar, though inferior comic effect, produced by singular and unexpected rhymes. Goethe had less to say of Walter Scott; of Wordsworth and Southey he knew nothing; of Coleridge, the name, but had forgotten his works.

After some hours of good humor, he said of himself, what indeed his appearance very clearly indicated, that he had grown fastidious and morbid in his feelings; and that it required something uncommon to excite his attention in any degree. Bright days were then rare with him; and there are probably few hours, in which it would have been pleasant to be in his company.

Thus the rule of *nil admirari* would seem to gain further confirmation by one more illustrious example. Old age and disease are almost as great levellers as death itself. To have sat at the same board with the great patriarch of literature, or to have taken a morning's walk along with him, is an agreeable reminiscence for life; but while the homage of the lettered world has exalted him permanently in the eyes of men as a mind of superior order, and even during his lifetime securely entered his name on the register of those whose forms and whose works mankind will never consent to lose; and while every cultivated person among the many millions of his countrymen is constantly expressing an interest in his health and life, the octogenarian poet is himself not spared by the stern law of nature; and it is the office of those who are near him, to smooth his descending steps with affectionate reverence, to watch the last glimmerings of the light of that inventive mind which in its noonday dazzled the world, and, in the presence of one of the most powerful geniuses that have ever appeared on earth, to stand in the relation of the strong, soothing the pains of decline, and ministering to the infirmities of age with anxious assiduity.

GESENIUS, THE ORIENTALIST OF HALLE.

"Among the literati of this institution, there is no one whose name is so extensively known in the United States as Professor Gesenius. As he is not only admitted to be the first Hebrew scholar of Germany, but is probably regarded every where, as standing at the head of Hebrew philologists, you may expect something more than a general notice of him. This can be easily given you, as he received me in a very friendly man-

ner, giving me much of his time during the few days I passed here. He is about five feet eight inches in height, rather plump, has a high and beautiful forehead, and an eye beaming with intelligence. His face is much rounder than you often see in the United States, presenting a physiognomy not precisely German, but more so than belongs to those nations who have derived their language from the old Romans. Having travelled much more than most of the German professors, he is more a man of the world, and never exhibits that embarrassment you so often observe when conversing with them. Though he has intellectually lived in a distant age and country, during not a small portion of his life, his oriental studies have not unfitted him for mingling with the country and age in which he lives. The Hebrew *savant* appears only in his study and lecture-room, and in his works; but there he reminds you of one born in the golden age of Hebrew literature, whose birthplace was the metropolis of Palestine. In society, or in a ramble with him, you find his conversation very amusing and sprightly. Nothing of the book-worm appears; and, from his manner and remarks, you would not imagine that immense folios and quartoes had been his most intimate companions. Paris, the French character, German universities, the late war, the state of education in our country, our political institutions, and the mounds and fortifications of our western states, were the prominent topics of conversation, into which he entered with great ardor, illustrating his opinions and arguments with a fund of anecdote and humor. His great frankness and agreeable manners, soon make one cease to feel that he is a stranger, and place him on the footing of a friend.

"At one of his lectures which I attended, about three hundred were present, but had the room been long enough to admit them, the number would probably have been doubled. His subject was the peculiar characteristics of Isaiah as a poet. These he delineated with the talent of the philologist and man of taste, and he made those nice discriminations you would anticipate from one so intimately acquainted with the language, the age, and the country of the prophet. There were no general remarks and conjectures; it was that minute analysis which distinguishes the true scholar from the great majority of commentators."

PROFESSOR SPOHN.

In seasons of illness and distress a German student is necessarily limited in his comfort. He must look within himself and among his books for relief from solitude and for the sources of cheerfulness. His limited habits of personal intercourse promise him no extended sympathies from a circle of friends. The successful writer may have made his mind familiar to the reading world: but he has hardly a large circle of associates, or intimate companions, who would care for the wants of his household and the sufferings of his sick chamber. In such cases, morbid melancholy and occasional enthusiasm, the gloom of despondency and the active vivacity of an irritable mind, contend for the mastery.

There was one such at Leipzig. The memory of Professor Spohn has some claim to excite an interest in Americans; for at one time it was his settled purpose to remove to New-England. He had counted the hazard of the enterprise; and had presented distinctly to his mind the privations which he would have to endure in removing from the scene of his early exertions and his rising reputation. But he had been assured of a kind reception at Cambridge, and had pleased himself with the idea of establishing at that ancient and cherished seat of learning, a philological seminary, after the manner of his country. It was thus his purpose to assist in raising up instructers, educated in the strictest system of philological accuracy, and suited to fill the places of teachers of the ancient languages in our classical schools.

It is now some years since an American went to visit the excellent man, who was then just recovering from a long indisposition, that had well nigh ended his trials. His cheeks were emaciated, and the vigor of health was entirely gone; but his eye had lost none of its lustre, nor his mind its activity; and the kind of joy he expressed at the visit, and the unusually hearty welcome which he gave, while they showed the strength and sincerity of his feelings, proved also how little he was accustomed to sympathy.

The preceding illness of Spohn had at intervals affected his imagination with a kind of insanity, which marked the strong passions of the scholar. At times he believed himself in the presence of an assembly of Grecians, preparing to hold an oration in the Attic tongue. Often it seemed to him, that an orator was standing near him, and screaming into his ears an impassioned peroration. All this while he had the consciousness that the illusion was the work of a disordered mind; but still the illusion itself kept fast hold of him; and he underwent the double torture of being haunted by strange creations, and yet of knowing that they were but phantasies, over which his reason had cognizance but not control.

The unfortunate Leipzig professor did not live many years after the time to which we have referred. But it must not be thought that the diseases incident to men of letters slay their thousands in Germany. The pursuit of letters there, as every where else in the world, is eminently favorable to longevity. Blumenbach would laugh outright, if asked the question, whether many did not fall victims to their ardor in the pursuit of intellectual distinction. For the fifty years and more of his connexion with a university, he has never known a single example. "No one," Eichhorn would say, and he was himself a hale man not less than a most indefatigable student, "no one ever died of hard study. The idea is preposterous. A man may fret himself to death over his books, or any where else; but literary application would tend to diffuse cheerfulness, and rather prolong than shorten the life of an infirm man."

MISCELLANY.

De omnibus rebus, et quibusdam aliis.

[For the Churchman.]

THE COUNTRY PARSON'S STUDY.

"Is your father at home, my son?" said I, as I entered the house of a country parson, not many hundred miles from New-York. "Yes, sir, he has just come in from the garden, and will be with you in a few moments; please walk into the study." I did so. I walked into it, and, very naturally, walked around it. The standing desk being the object which first met my eye, attracted my notice. It was regular, and well furnished with every needful convenience for neatness: a Bible, Prayer Book, Clergyman's Companion, and, suspended by a string, a Churchman's Almanac, for 1831, were all the books upon it, except a volume of Weller's Tracts, and a blank book. I might say many things about this desk and its furniture; of the neatly ruled and accurately kept memorandum pages of the Clergyman's Companion, with a look into which I was favored in the course of my visit—the full entry of baptisms, marriages, deaths, &c.—but I choose to speak now of the book-shelves, the most prominent object in the room. On the uppermost shelf, were ranged some dozens of Testaments and Prayer-Books; and on its second shelf, as many Bibles for distribution to the children and indigent persons of the parish; several parcels, and a bound volume or two of the Tracts of the New-York P. E. Tract Society, and the first volume of the Weller Tracts, claimed a place upon this shelf with the same destination. Some half-dozen of the Churchman's Almanac caught my eye, which I thought should have found places at the mantle corners of some of the good parish people before this season of the year. But, Mr. Editor, I was sorry to see, in one corner, *four copies of the volumes* of Standard Works, *issued by the New-York Protestant Episcopal Press!* I was sorry, sir, and surprised. I know, sir, the value of these works—that when I first read them in an English edition, the first thoughts of my heart were "O that these masterly works were in a form for general circulation! that they might be put into the hands of every one capable of relishing the pleasure of clear and engaging views of the most interesting of all truths!" My regret, then, will not appear strange, at seeing these works thus laid by upon the shelf, after a strong effort to send forth to be doing good, by the worthy institution which has taken the risk of publishing a large edition. What, said I, can be the reason of this? Mr. Editor, I am persuaded that there is a fear, for which no just foundation exists, on the part of the Clergy, which deters them from recommending these works and other periodical publications of the Church, to the patronage of their parishioners. "But," say they, "it will give offence;—people do not like to have these things *forced* upon them;—we have *mentioned* that we have them, and approve them, and wish them to be circulated; we have shown them to our Vestry;—yet many people are averse to subscribing for religious periodicals; and are slow in purchasing religious books." And is this strange? Is it a new thing that men are not hungering and thirsting after spiritual food? Does it excite surprise, that men need to be *persuaded*, to adopt the means of growing better? No! Mr. Editor; the same means which are proper to be used in bringing men to repent and strive to enter in at the strait gate, are proper to be used in urging them to give *consistency* and *stability* to their religious views and religious feelings, by purchasing, and perusing, and pondering over such valuable standard and periodical writings, as the stewards of the mysteries of God, the pastors of his flock, have written and write, in discharge of what they feel to be their duty to the family and household of their Master. I am persuaded, sir, that if these things were pressed upon the members of our parishes, that each one who should become persuaded to read these publications, (like each one who, in other ways, is persuaded to admit religious sentiments and hopes into his mind,) would become not only thankful, but zealous advocates for the systematic and wide diffusion of these works—for they will feel that, though at first urged upon them, they have given them lasting pleasure, and have added much to the strength of their religious principles, the clearness of their religious views, and the life and vigor of their religious hopes and joys.

H. N.

[For the Churchman.]

HOME.

There is a charm in the word *home*, which we can never slight or forget. Roam where we may, whether beneath the clear blue sky of Italy, or in the genial clime of the south of France, whether amid the bustle and splendor and gayety of Britain's metropolis, or among the hills and dales and mountains of far-famed Switzerland, still our own native soil, and especially our own bright home, will be nearer and dearer to mind and recollection than all the various scenes through which we pass. It matters not whether our home is homely—whether it might be rendered more pleasant and agreeable than it is, yet our feelings will force us to exclaim of it as Cowper did of England, "with all thy faults I love thee still."

C. M. A.

AFFLICTIONS.

Afflictions are sent for our benefit. If they are received with a humble spirit of Christian resignation, their end is answered, and we receive the good intended by their infliction. If they are not so received, they prove a curse, hardening our hearts and placing us at a greater distance from salvation than we were before they were sent. It is then that they are indeed afflictions. It is then that they are bitter, and that we most writhe under their infliction. It is then that we often wish our existence shortened, our hold upon life severed, and all that we have, thought, memory, and all, buried in the oblivion of utter annihilation.

C. M. A.

ANECDOTE OF THE COMPANION TO THE ALTAR.

This is the title of one of the many admirable works published by the late lamented Bishop Hobart. It is a book which ought to be in the hands, I will not say of simply every *Episcopalian*, but of every truly *pious Christian*, and indeed of every *individual*, who wishes to see the fundamental doctrines of the cross clearly stated, and intelligibly illustrated, and practically applied, or who desires *devotional exercises*, calculated to excite, cherish and increase in his own heart, pure religious sentiment and feelings. Of all the new compositions put forth to assist us in attaining a knowledge of evangelical truth, and to impress it upon the soul, this "Companion to the Altar" will be ranked among the first.—The following anecdote may not be altogether uninteresting to the reading public.

A minister belonging to a *non*-episcopal denomination, once enjoying the hospitality of some of his acquaintances, on the way to his room to retire for the night, picked up a book which was lying on the stand near the parlor door, and on looking at it observed, "Ah, there is a work which has done much mischief, it has been instrumental in deceiving many persons, and leading them to perdition." The lady of the house took it up, after he had disappeared, and perceiving what it was, thought it worth her while to peruse it, in order to discover and guard against its errors. She herself had always been in the habit of attending to the same church to which her guest belonged. Her mind, however, was an unsophisticated one. The spirit of piety which pervaded the anathematized book charmed her. Its instructions found their way to her understanding. The language in which all was expressed, was to her, the language of one who had been truly awakened to a sense of his "exceeding sinfulness" and had known the "power of godliness." To her it seemed the breathing of a soul humbled to the dust in view of natural depravity and actual guilt, and yet clinging with faith to the "bleeding hope" revealed in the Gospel, and relying upon the all-sufficiency of unmerited grace, while he resolved henceforth to "run the way of God's commandments."

From perusing this work, she proceeded to a more general and thorough examination of the principles of that Church whose chief champion, it appeared to her, had such a deep experimental knowledge of the plan of salvation, through "him crucified;" and it was not many years before she and her husband knelt together, before that, now alas! departed man of God, to receive from him the holy rite of confirmation. Often since have those two estimable persons been indeed *companions at the altar* of the Church, thus over the memorials of their Saviour's precious death adoring the mercy which has called them out of darkness into marvellous light, and from the bondage of corruption translated them into the glorious liberty of the children of God. And God Almighty grant that, when they shall cease being permitted to adorn, as they now most unquestionably do, the Church militant, they may meet him, some of whose last services in the Church on earth they were allowed to enjoy, in that blessed world where the righteous shall themselves be kings and priests unto God, and where the great Bishop of souls will lead them to the very throne of life, the fountain of eternal love.—*Gospel Messenger.*

EDUCATION IN THE IONIAN ISLANDS.

A theological seminary within the pale of the Greek Church, instituted by Greeks, and with the declared design of "raising the Greek clergy of the Ionian Islands from their present declension to that rank which shall qualify them happily to influence, by their instructions and example, the morals and manners of the people," is an interesting object of contemplation. I shall therefore explain the nature of the institution, so far as I am enabled to do so by authentic documents.*

The government provides for the support of thirty-nine beneficiaries, to be received from the different islands in certain fixed proportions.† If more are admitted, they must be supported from their own resources, or by private beneficence. The requisites for admission as beneficiaries of government, are these:—the student must be a native Ionian—must have completed the age of seventeen years—must have gone through the studies of the secondary schools—must be certified by the bishop of his island to possess a good moral character—must have no physical defect, or organic disease—must have had the small pox in the natural manner, or by inoculation, or have been vaccinated—and must belong to a respectable family. On admission he is required to declare on oath, that being informed of all the regulations emanating from government for the seminary, he becomes a member of the institution in order to acquire that knowledge which is necessary to the proper performance of the duties of a Christian minister; and that he will obey all the laws of the seminary, will submit to his superiors, and live in fraternal amity with his fellow-students.

The dress of the beneficiaries, and all the articles of their wardrobes and furniture, are prescribed with exact particularity. They must "wear a long black gown, and over this a black cloak of bombazette still longer, with broad sleeves, and the borders lined with a cloth of purple color; and must gird the body above the inner gown with a sash of crimson-colored silk." The head must be covered with a black cap, and the hair be allowed to grow long, and hang about the shoulders, in the common manner of the Greek clergy. Numerous rules are also given for the conduct of the students, and some cautions are administered, which indicate a sad state of morals among the people. An exclusion from society is enjoined, that has an air of monastic rigidity, but probably it is no greater than prudence requires.

The student ordinarily remains five years in the seminary. At the end of that time, if his age be suitable, and he has obtained the different degrees, he may receive orders as a deacon, or presbyter. If a student renounce his clerical profession, and retire from the seminary without sufficient reasons, he is required to refund the expenses incurred by the government on his account, and may be debarred from all public employments; and the remaining students are forbidden to have intercourse with him.

The statutes define the studies of the seminary to be theology, and whatever goes to illustrate theology, together with the ecclesiastical services and ceremonies. From other sources we learned, that the summary of Christian divinity, by Platon, late metropolitan of Moscow, translated into modern Greek by Coray, with some additions by the university professor of divinity, is at present used as a text-book; and we have the authority of Professor Bambas for saying, that Platon's work gives a faithful representation of the doctrines sanctioned by the highest uninspired authorities of the Greek Church. The theological students may attend the various lectures of the university; and if they have a taste for music, they are instructed in that which is practised in their churches. In their vacations, they are required to be taught the theory of agriculture.

Twice a month, on the Sabbath, the professor of sacred hermeneutics and the principal of the seminary, who is also professor of ethical theology, are expected alternately to preach a sermon before the students, adapted to the gospel of the day; and they are to discuss and enforce upon the attention of their pupils, all those religious virtues, which are so indispensable to the station for which the beneficiaries are intended, and all those virtues which are designed to bless man in his numerous social relations. The students, also, are to be exercised in preaching, at the discretion of their professors; morning and evening they must attend prayers in the public hall, with the principal and tutors; and frequent confession is enjoined upon them. When they have completed their studies, the general committee of education, say the statutes, "being assured of their talents and morality, shall give them the preference in the nomination proposed to government, of teachers and assistants of secondary and primary schools. All those, however, who may be distinguished in the exercise of pulpit eloquence, shall be appointed as preachers in the different islands; and according to the conduct of the students, the reputation they shall have acquired, and the information and evidence in possession of government, they shall be preferred in the filling of vacancies, which occur in ecclesiastical dignities." The number of students in the Theological Seminary in the early part of 1829, was about twenty.

It only remains to repeat the fact, that Professor Bambas is at the head of this important seminary, and that he is, moreover, the ecclesiastical member of the general committee on education.—*Anderson's Greece.*

* My principal authority is a copy of regulations for the seminary, adopted November, 1828, and printed in Italian and Modern Greek.

† Eight from each of the islands of Corfu, Cefalonia, and Zante, six from Santa Maura, and three from each of the islands of Ithaca, Cerigo, and Paxo.

SCRAPS.

During the Pope's procession on the occasion of his coronation, the first master of the ceremonies carries a lighted wax taper in one hand, and a basin in the other, in which the pomps and vanities of this wicked world are exhibited to the holy father, under the representation of palaces and castles made of flax, which the master of ceremonies sets fire to three times, saying to his holiness each time, "Behold, holy father, how the glory of this world passes away." This ceremony seems to owe its birth to what was practised in the coronation of the Greek Emperors; for in the midst of all the pomp and splendor of their coronation, on one hand they were presented with a vase filled with ashes and dead men's bones; and on the other with flax, to which fire was set—by this double emblem reminding them of their mortality, and of the fate of all worldly honors.

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.—*Bishop Taylor.*

Universal applause is seldom less than a scandal.—*Sir Roger L'Estrange.*

What men want of reason for their opinions, they usually supply and make up in rage.—*Tillotson.*

Obscurity.—Livy speaks of a rhetorician, who disapproved the compositions of his pupils, when they were perspicuous and intelligible; and made them correct them, as he called it, by throwing obscurity into them. When they had retouched them in this manner, he would say, "Ay, this now is much better; I understand nothing of it myself."

I love to hearken to the simple chat
Of prattling infants. From the lip of youth
I draw a sweeter pleasure to remark
How reason dawns towards her perfect day—
How passion kindles and impels the soul,
To all the useful purposes of life. *Hurdis.*

They who are most weary of life, and yet are most unwilling to die, are such who have lived to no purpose; who have rather breathed than lived.—*Clarendon.*

Too much reading, and too little meditation, may produce the effect of a lamp inverted; which is extinguished by the very excess of that aliment, whose property it is to feed it.—*Hannah More.*

Of all things, wisdom is the most terrified with epidemical fanaticism; because of all enemies, it is that against which she is the least able to furnish any kind of resource.

Fame, if not double-faced, is double-mouth'd,
And with contrary blast proclaims most deeds;
On both his wings, one black, the other white,
Bears greatest names in his wild airy flight.
Samson Agonistes.

As sins proceed, they ever multiply, and like signs in arithmetic, the last stands for more than all that were before it.—*Sir T. Brown.*

There is no art or science that is too difficult for industry to attain to; it is the gift of tongues, and makes a man understood and valued in all countries, and by all nations; it is the philosopher's stone, that turns all metals, and even stones into gold, and suffers no want to break into its dwelling; it is the north-west passage, that brings the merchant's ships to him as soon as he can desire; in a word, it conquers all enemies, and makes fortune itself pay contribution.—*Clarendon.*

Quiconque est jaloux d'acquérir ou de conserver l'estime et la confiance publique, doit ménager les écrivains de sa nation: ils sont auprès de leur siècle et de la postérité *les distributeurs de la renommee et du blame, les juges des opinions, et les appreciateurs des hommes.—D'Alembert.*

THE EVENING CONCERT.

The sun was declining apace in the west,
The ploughman returning to supper and rest,
The shepherd was tending his flock to the fold,
And the skies were all glorious with crimson and gold;
When from a thatch'd cottage, beneath a broad oak,
The chorus of infantine melody broke!
'Tis their Evening Hymn to the Saviour above,
The warblings of grateful devotion and love;
The birds of the woodlands to worship invite,
And in aid of the concert their numbers unite;
Come, listen, ye vot'ries of pleasure! and say,
Were ever your spirits more blithesome and gay?
Blest Charity! these are the children of thine,
That shortly as lights in a dark world shall shine,
When sorrow no more shall our bosoms molest,
But we, with our fathers, be gather'd to rest.
Of these some shall go over ocean and land,
O'er desert and wild, to the earth's utmost strand,
To bear the glad tidings of pardon and grace
To sinners, the lowest and least of their race;
Beside the sick bed some their vigils shall keep,
And oft with the poor and the wretched ones weep;
And some shall the depths of the dungeon explore,
Where accents of mercy ne'er echoed before,
The mourner shall, listening, revive at their voice;
The heart of the widow and orphan rejoice!
Again the soft melody floats on the gale,
It swells and it sinks in the far-winding vale;
Such, such were the notes that to shepherds of old
The birth of a deified Saviour foretold,
With harpings of cherubs, and voices combined,
Be "Peace upon earth, and good will to mankind!"
And such shall the song be of spirits in bliss,
While all the redeem'd shall the Saviour confess,
Arrayed in white robes, and in numerous train,
Nor even eternity silence the strain!

(*London*) *Youth's Magazine.*

THE CHURCHMAN.

SATURDAY, APRIL 30, 1831.

Robert Hall.—We are highly gratified to have it in our power, so soon, to lay before our readers some interesting notices of this celebrated preacher. They have been lately received from England, by a literary gentleman of this city, to whose kindness we are indebted for the privilege of laying them before the public.

[Communicated for the Churchman.]

Dear Sir,

The enclosed is part of an English letter just received. It contains a notice of the late Robert Hall, of Bristol. (England.) When in that city last June, I had the pleasure of hearing him, and forming his acquaintance. He preached *extempore*, to a most crowded auditory, two short-hand writers sitting during the sermon upon the steps of the pulpit, openly taking notes. His style of preaching was peculiarly calm, clear, and convincing, without violence of manner, or extravagance of sentiment, but engaging the closest attention, by a continued flow of eloquent Christian thought, and feeling, expressed in language in the highest degree choice and harmonious. Immediately upon quitting the pulpit, a servant waited upon him in the vestry room with tobacco and a pipe, which was, he told me, his constant custom; being the only effectual preventive against severe attacks of the asthma, to which, after preaching, he was liable. He spoke with interest of this country, and remembered with pleasure, a visit paid him by the Rev. Dr. Mason, some years ago. He appeared to me a man of high powers of mind, but rather of the reasoning than imaginative character, and in many points, strongly resembling his celebrated friend and classmate, Sir James Macintosh.

Columbia College, April 25th, 1831.

ROBERT HALL.

To the Editor of the Bristol Journal.

Sir—Death is an event of such ordinary occurrence, that it produces a deep impression on the public mind only in those rare instances in which the departed individual was rendered a conspicuous or important portion of human society, as the possessor of uncommon qualities, or the instrument of extensive effects. That such an individual existed in the late Robert Hall, none who were acquainted with his character, his ministry, or his writings, will for a moment question. To consign in silence to the weekly records of deaths, the sudden removal from our world, of a man so pre-eminent in whatever has the strongest claim on intellectual, moral, or religious admiration, would leave, we feel, a degree of reproach on that city, which has been blessed and honored by his presence during the last five years of his invaluable life. On such an occasion, were we to hold our peace, the very stones in our streets would cry out against us. By this melancholy event, a star of the first magnitude and splendor has been eclipsed; and death has seldom claimed a richer spoil. To speak of this incomparable man in language proportioned to his merit, is far beyond the pretensions of this hasty memorial; his just eulogy would require an eloquence like that which his generous spirit has so often displayed at the grave of departed excellence; like that with which he has represented the feelings of the nation on the death of the Princess Charlotte—the feelings of the town of Leicester, on the death of Mr. Robinson—or those of Bristol, on that of Dr. Ryland; an eloquence like that which has so long, and *here so lately,* charmed into admiring attention the thousands who hung upon his lips. The tones of that hallowed oratory present us at this moment with a mental echo that will not soon die away. But, alas! the living voice, or another like it, will be heard no more! In the sublime and boundless themes of religious contemplation, this sacred orator, this Christian Demosthenes, triumphed, as in an element congenial with the amplitude and grandeur of his mind. His preaching, (it may be truly said, and, now that he has ceased either to preach or to hear, said without impropriety,) was as far superior, in magnificence of thought and expression, to ordinary preaching, as the Paradise Lost is superior to other poetry. It was, if such an image may be allowed, like harmony poured forth by a harp of a thousand strings. But he has himself unconsciously portrayed it in his exquisite remarks on the preaching of Mr. Robinson:—"You have most of you witnessed his pulpit exertions, on that spot where he was accustomed to retain a listening throng; awed, penetrated, delighted, and instructed, by his manly, unaffected eloquence. Who ever heard him, without feeling a persuasion that it was the man of God who addressed him; or without being struck by the perspicuity of his statement, the solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, touched by his powerful hand, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid conflagrations of Cicero!" The energies of this great spirit were concentrated in devotion; consecrated, through a long course of years, to the religious benefit of man, and the glory of a redeeming God. The intellectual sublimity and beauty of his mind were in perfect harmony with the moral elevation and spiritual grace of his character. The singular humility of his heart, the remarkable modesty and affability of his deportment, presented an affecting contrast to the splendor of his genius: his conscientious and unearthly indifference to fame or emolument, was rendered the more striking, by his ability to command them, had he wished, with his tongue, and with his pen. Combining the intellect of a Pascal with the oratory of a Massillon, he retained through life a transparent simplicity and sincerity, as inimitable as the wonders of his reason and eloquence; while all his endowments were embalmed and crowned by a seraphic piety. But praise is useless here: "his praise is in all the Churches." So long as genius, hallowed and sublimed by devotion, shall command veneration, the name of Robert Hall will be remembered among the brightest examples of sainted talent: and, above all, "his record is on high;" he has passed from a state of protracted suffering, into that glory to which he had long and fervently aspired, and which he had often portrayed with the vividness of one who had caught an anticipating glimpse of the beatific vision.

"His saltem accumulem donis, et fungar inani Munere."——

Clifton, Feb. 23d, 1831.

Rev. Robert Hall.—It is our melancholy duty to announce the decease of the above able, pious, and distinguished minister of the Baptist congregation in this city. Mr. H. had been long a sufferer from illness, but continued his pastoral duties until a fortnight since. On the 10th inst. he experienced an attack of the disorder to which he had been long subject, just before the commencement of a service in Broadmead, in which he was that evening to have engaged. His disorder continued to increase, and after great suffering, borne with exemplary patience, and in full confidence in the atoning merits of our Saviour, he expired on Monday last, 21st inst. in the 67th year of his age.

It would be premature here to attempt any detailed outline of his character and his powers—an able biographer, we understand, is prepared with materials for the task—but as his name stood prominent as one of the first pulpit orators of the day, we may be allowed to record, that his oratory was not loud, forcible, and overpowering, like some distinguished individuals, whose powers have been compared to the thunder of cataracts; but it was soft, mellifluous, rich, deep, and fluent, as the flowing of a mighty river;—to this he added an earnestness and fervency, which impressed his audience with the sincerity of his belief. We do not understand that he ever published any series of sermons; but those detached ones which he did, only add to the regret that he had not more fully committed to the press his valuable discourses.

☞ We are requested to state, that the Consecration of the new church in Amity street, (St. Clement's,) of which the Rev. Mr. Bayard is Rector, will take place, God willing, on *Thursday next*—service to commence at half-past ten, A. M.

DOINGS AT ST. LUKE'S.

Interesting to the friends of our establishment at Green Bay.—The report of the proceedings of the late meeting at St. Luke's, will be found on the next page. We are pleased to have it in our power to insert a record of this kind; for the subject to which it relates is an important one, and we are anxious to have it kept in full view before the religious community. This can be most effectually done by the publication of intelligence like that which follows; bearing evidence that some at least, among us, are *up and doing*, in regard to this invaluable mission. All who fully understand, and properly appreciate the circumstances of the case, must see and feel the necessity of giving stability to the establishment at Green Bay. All who are aware of the important means for accomplishing immense good among the native Indian nations, which Divine Providence, within a few years past, has placed in the hands of the Episcopal Church of this country, must feel the conviction pressing strongly upon their minds, that now, if ever, is the time to make a powerful and vigorous effort to place Christianity, as held and taught by the Church, upon a solid and permanent foundation among the much injured tribes to whom pertained the original, the just, and the divine right of the soil on which we dwell. Christianity in its purity, is the greatest good we can bestow upon them, and if bestowed according to our duty and our ability, it may prove, by the mercy of God, an atonement before the bar of heaven, for the many wrongs which they have received at our hands. We have now arrived at a crisis. It is not to be expected that we shall have opportunities presented again, within a long period, like those now offered, for the formation of a permanent and effective station among the Indians of "the far west." The General Government has been liberal in granting us funds. We have a clergyman, the Rev. Mr. Cadle, at the head of the establishment, whose character for useful talent, zeal, and persevering industry, stands at the highest point. We have another clergyman, the Rev. Mr. Williams, stationed, in the vicinity, among the Oneidas who removed from this state, himself descended from an Indian Chief, and a man no less remarkable for his cultivated mind and manners, than for his ardent efforts to introduce Christianity among his countrymen. With all these advantages shall we permit the establishment at Green Bay to languish for the want of a comparatively small amount of funds? The city and the diocese of New-York have *said*—no!

The parish of St. Luke's has generously come forward on this occasion, and we hope that the example will be followed by others. And lest other and different claims should be urged as an excuse for the neglect of this, we are authorized to state, that this parish (beside the association just formed) has a *Female Missionary and Education Society*, which contributes one hundred

dollars to the Diocesan Missionary Fund; supports one student in the General Theological Seminary, and contributes to the support of another.

Pursuant to the call of the Rev. L. S. Ives, Rector of St. Luke's Church, New-York, a meeting of the members of that congregation was held in the church on Thursday evening, the 14th inst., for the purpose of taking into consideration the subject of the GREEN BAY MISSION.

The Rev. Rector entered into a full explanation of the past and present condition of that Mission, and of its future prospects of accomplishing an incalculable amount both of spiritual and temporal good to the surrounding nations of Indians, by affording to them the benefits of education, a competent knowledge of the domestic and mechanic arts, and agricultural pursuits, in connexion with "that knowledge which maketh wise unto salvation:" whereupon it was, on motion, *unanimously*

Resolved, That this meeting have listened with great satisfaction to the explanations given by their Reverend Rector, in reference to the Green Bay Mission, and will now proceed to form an Auxiliary Association to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Resolved, That the Reverend Rector be requested to appoint a committee of three gentlemen to retire, prepare, and report a Constitution for said Association; and to name the officers to serve for the first year: whereupon the Rector appointed Mr. Talman J. Waters, Mr. Cornelius Oakley, and Mr. Floyd Smith; who, having retired, returned and reported the following Constitution, and list of names:—

ARTICLE I. This Association shall be denominated "The Auxiliary Missionary Association of St. Luke's Church, New-York."

ART. II. This Association is formed *solely* for the purpose of raising funds to further the Missionary operations of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, at GREEN BAY.

ART. III. All persons belonging to this parish, shall be members of this Association, so long as they shall continue to contribute *any sum* to the above object.

ART. IV. The officers of this Association, shall be a President, two Vice-Presidents, Secretary and Treasurer; who, together with fifteen other individuals, shall constitute a Board of Directors, and who are hereby invested with full power to do every thing which may be requisite to carry into effect the objects of this Association: they shall also present a report of their proceedings at each Anniversary Meeting of the Association.

ART. V. The Anniversary Meeting shall be held on the second Tuesday in April of each year, at which time, the Annual Report of the Board of Directors shall be received and read, and the proper officers elected for the ensuing year.

ART. VI. The Rector of this parish shall be *ex-officio* President of this Association.

ART. VII. It shall be the duty of the Treasurer, under the direction of the Board of Directors, to collect the subscriptions, and pay over the same to Mr. James Swords, or to such other person as may be appointed for that purpose; to be by him remitted to the Treasurer of the Domestic and Foreign Missionary Society, at least ten days previous to each annual meeting of the Association.

The following gentlemen compose the Board of Directors, viz:

L. SILLIMAN IVES, *ex-officio President.*
D. A. CUSHMAN, *1st Vice do.*
S. E. BURROWS, *2d do. do.*
HENRY RITTER, *Treasurer.*
WILLIAM H. BEARE, *Secretary.*

James N. Wells,	Clement C. Moore,
Cornelius Oakley,	Hiram Ketchum,
Talman J. Waters,	John I. Bailey,
Joseph W. Beadell,	Edward D. West,
Henry Waterbury,	James Stewart, M. D.,
Charles Van Ness,	Charles A. Lee, M. D.,
Wm. H. Townsend,	George Coggill.

Attest, WILLIAM H. BEARE, *Secretary.*

NEW CHURCH NEAR THE SEMINARY.—We have just received the communication which follows, relative to a NEW CHURCH in the upper part of this city. It gives us much pleasure to lay before the public the recommendation of the Bishop; and we are persuaded, that nothing we can say, will be needed, to aid the strong and impressive statement of the subject, which is given by our highly-respected correspondent. We may be permitted to state, however, that the new parish will be organized within a few days, and subscriptions opened for carrying the plan into execution. The character and standing of the gentleman, who, it is understood, will take the charge of the new parish, are such as give the highest promise of ultimate success in this undertaking, so important to the interests of our Church, in the upper wards of the city.

[For the Churchman.]

Mr. Editor,

I BEG the favor of you to give the following communication a place in your paper. It is both hoped and believed, that you will take a particular interest in the subject; the more especially as it is one to which every good citizen and enlightened Christian must wish success, and which every sound Churchman should be willing to promote. The recommendation of our Right Rev. Diocesan, will bring it before your readers, without the necessity of any further preface.

New-York, April 19th, 1831.

It gives me very great pleasure to learn, that measures are about being adopted for building a Protestant Episcopal Church, in the neighborhood of the General Theological Seminary. The stated services of religion are much needed in that district of the city; and there is little room to doubt, that from its rapidly increasing population, a numerous and respectable congregation of the Church will soon be formed. The aid of Episcopalians in other parts of the city is indispensable, in the incipient measures for establishing the Church; and it is to be hoped, that it will be cheerfully and liberally extended.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

It is with no small gratification, that I am able to introduce any remark of my own on this subject, under the sanction of so decided an expression of approbation on the part of the Bishop. The influence which his ecclesiastical authority will have on the minds of all sound and judicious Episcopalians, must be greatly increased, when we consider that his connexion with the Seminary has afforded him opportunities of personal acquaintance with the deplorable destitution of this neighborhood, as it respects facilities for religious improvement. It is impossible for any intelligent and pious man, acquainted with the real state of things around us, not to agree with the Bishop in the opinion above expressed.

The design in contemplation is simply this: to build a Church for the accommodation of Episcopalians in this vicinity; and that others, who belong to no religious denomination, may be provided with a place of public worship, and have an opportunity of connecting themselves with our Church, if they think proper to do so. It is intended to build this church in a very plain and simple style; so that no money shall be wasted in useless ornament. The materials and size of the building must be regulated by the contributions which the liberality of Episcopalians may furnish.

This, Mr. Editor, is our object. That it is in itself a good one, is unquestionable. The expediency and necessity of carrying it into effect, remain to be shown.

Wherever irreligion and vice are to be reformed, and misery is to be alleviated, there is the place for the minister of JESUS CHRIST. That there is a vast deal of both in the suburbs especially, of every great city, I need not occupy your space nor my own time to prove. Every man who thinks at all on the subject, must admit this; and every philanthropist, whose various errands of mercy bring him in contact with the inhabitants of the suburbs, needs no argument to convince his understanding, when daily observation brings the melancholy truth home to his heart. I could tell many a tale of vice and wretchedness, which have come under my own inspection, in this vicinity. I could tell, too, more than one of holy consolation, drawn from the blessed Gospel, and supporting the soul of the sufferer in the want of most of those things which are generally regarded as among the necessaries of life; consolation enjoyed without the *ordinary* channels of divine grace—public prayer, preaching, and administration of GOD's ordinances, simply, *because the use of them was not to be obtained.* This immediate neighborhood is evidently in great want of the means of religious instruction, exhortation, and comfort. If any of your readers, Mr. Editor, have been accustomed for some time to extend their walk as far as 13th street, and thence to 21st; which, about three years ago, was known by the name of Love lane, thy cannot be ignorant that there is a very dense population in the neighborhood; especially between the 6th and 9th avenues. We may form some estimate of the magnitude of this population, by the fact, that after exploring the space designated, nearly five hundred children were found of a suitable age to attend the PUBLIC SCHOOL.* *And these, it should be remembered, were all children of parents in very needy circumstances, who were not able to contribute even the smallest sum towards their education. The number would be very greatly increased, if we were to add the children of those in a more comfortable condition.* Now it is a fact, that in all this space, and for the spiritual benefit of so large a population, THERE IS BUT ONE PLACE OF PUBLIC WORSHIP; and that, let it be told to the praise of the laborious pioneers of religious cultivation, that is a *Methodist meeting-house*, twenty-five feet in front, and about forty deep! There is regular service in the Seminary chapel, and I believe one or two denominations of Christians are making arrangements to meet in private rooms; but there is no other building erected expressly for the worship of ALMIGHTY GOD but this: and with this exception, the nearest church is distant from us at least three-quarters of a mile.

Now, sir, these things being so, it is intended to solicit assistance in order to erect a place of worship, such as the exigences of the case require, and where Episcopalians may worship the GOD of their forefathers, according to the usages of the Church that they venerate and love. It often happens that poor, but decent and reputable families, settle in this vicinity and work hard for a livelihood; who, being natives of England, or (as is the case in a few instances) of Scotland, or Ireland, have been connected with the Protestant Episcopal Church, and prefer its worship to that of any other. It is our object to give to such families a place to worship in according to the mode which they prefer, and which we do believe in our consciences, to be the best. We wish our brethren in this city to aid us, and we believe they will. The neighborhood is exceedingly poor, and therefore we neither can nor do expect to get much pecuniary aid from it at the present time. But as the city is extending, and must extend this way, we do earnestly hope that those whom the good providence of GOD hath blessed with more than a mediocrity of this world's goods, and who are willing to aid the necessitous, will seriously consider the subject now proposed, and according to their ability, and as the pressure of other calls may allow, will assist in advancing an object which may lead to the everlasting happiness of thousands. If, indeed, we should fail in this application, and Episcopalians should refuse to give their aid in this useful and charitable attempt, it is not to be doubted that our Presbyterian brethren, and most likely other Christian denominations, will occupy the ground LOST BY OUR TARDINESS.

The plan proposed cannot, with any plausibility, be objected to as premature; for the fact is not so. The ground around us is most strictly missionary ground. Here are multitudes of ignorant persons, of all ages, to be taught; many vicious and careless persons to be warned and reclaimed; and some "religiously disposed" and pious persons, to be consoled in affliction, strengthened in faith and practice, and excited to advance in Christian character. If the efforts of the Christian who wishes, like his master, to "go about doing good," are to be directed to the place where good is to be done, then they are to be directed here. I would not say one word, Mr. Editor, which might in the slightest degree tend to cool the zeal, and diminish the efforts of any of your readers, in favor of objects of usefulness which are remote, whether in time or place. Our Church is beginning to be more prominent in operations of this nature than she has heretofore been, and in this "I rejoice, yea, and will rejoice." But in extending our attempts to distant objects, let us not neglect those which lie immediately within our reach. "Those we ought to do, and not to leave the others undone." And it is my firm belief that Episcopalians are able, and I hope, also, they are willing to do both. There are many missionary stations, where the field of usefulness is not half so extensive or promising, as that presented in this vicinity. The harvest is already ripening, and nothing is necessary but to send in such laborers as know how to secure it, and to give them a suitable place to deposite it in security.

If any of your readers should suppose that the Seminary chapel might supply the wants of the neighborhood, I beg leave to assure them that this is a mistake. Properly speaking, the Seminary has no chapel. The room appropriated to the library is indeed used as a chapel, and the public services of the Church have been celebrated in it, and sermons preached on Sundays, for almost four years. In addition to the small congregation that attends, a Sunday school taught by twenty-eight teachers, consisting of students and a few ladies, and numbering on its list about three hundred, regularly assembles there on the LORD's day about one hundred and eighty children, who are taught *well* and *faithfully*, as far as they are able to learn, the principles of Christianity, as held by our own communion. If we succeed in establishing a church, the children would themselves constitute a congregation in a few years. If we do not succeed, they will be reduced to the necessity of *leaving our Church*, (as many have been obliged to do elsewhere,) and attaching themselves to some other denomination of Christians; or they will be left to the deplorable alternative of *abandoning public worship, and of spending the* LORD's *day in idleness, or rambling, to the evident hazard of their everlasting welfare.* The room at present occupied by the Sunday scholars and teachers, and the congregation, is entirely filled; and it must occur at once to every one, that a large and valuable library is exposed to injury, under such circumstances. The resident professors have, indeed, constantly supplied the desk and pulpit, and are frequently called on for various services properly parochial; but it is impossible for them to perform the duties of missionaries, in addition to those which official obligation daily demands. There ought to be a missionary in this vicinity; one devoted to the duties of the ministry, who will take pains to seek the wandering sheep, and bring them to the fold of JESUS CHRIST.

It is hoped, Mr. Editor, that Episcopalians will duly weigh these considerations, and will not withhold the assistance which they are able to give, and which might be so advantageously applied. T. H. S.

* Most unfortunately, this building, which had been erected in 17th street, was lately destroyed by fire.

PALESTINE.—IN our notice of Mr. Ingraham's Map, in the last number, we omitted to state its great utility to Sunday Schools. A cheaper edition has been printed for the express use of these institutions.

While on this subject, we may mention, that Mr. Ingraham is now delivering a course of his interesting lectures in the Rutgers-street Session Room, in Henry-street; and will commence another course next week, at Greenwich, in the vicinity of St. Luke's.

☞ WE hope to hear occasionally, from the muse of our amiable correspondent, "M."

☞ ALL COMMUNICATIONS from a distance, intended for insertion, must be addressed, POST PAID, to the Editor, 46 Lumber-street.

Communications from the city may be left either at the office of the Press, or at the office of the Editor, 76 Varick-street.

☞ IT will be observed, that ten per cent. discount is allowed by the Press, on all moneys paid over by agents, for the *Churchman.* We would, therefore, respectfully urge upon the agents of this institution, the propriety of using efforts for the circulation of our paper in the country. It is thought, that by such exertions, no small benefit may result to the Press in the sale of its publications.

TO ALL, who feel an interest in the Church, we would respectfully say, AID THE PRESS, AID THE CHURCH, as far as may lie within the sphere of your influence, in the establishment of a useful medium of communication with the members of our communion, throughout the country.

NEW WORKS.—MESSRS. J. & J. HARPER, of this city, have just published "AFFECTING SCENES; *Being Passages from the Diary of a Physician. 'The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.'* Eccl. vii. 4."

We like the design of this work. A physician certainly has it in his power to portray some of the most vivid workings of the human heart, and if he be of a religous frame of mind, to produce the deepest religious impressions by professional sketches, like those contained in the volume before us. We shall probably offer some further notice of this work.

The same publishers have recently issued "BRITISH PAINTERS AND SCULPTORS;" an attractive title to the community at large, and especially to all who take an interest in the progress of the Fine Arts.

A Pamphlet has lately been published by the Rev. Henry W. Ducachet, A. M., of Norfolk, Virginia, on a subject interesting to all Churchmen; "THE OFFICE OF SPONSORS EXPLAINED AND VINDICATED." His motto is highly appropriate to the character of our Church. "Nemo ergo vobis susurret doctrinas alienas. Hoc ecclesia semper habuit, semper tenuit; hoc a majorum fide percepit, hoc usque in finem perseveranter custodit."—*Augustin.*

"DEFENCE OF KENYON COLLEGE, BY BISHOP CHASE."—Messrs. T. & J. Swords, of this city, have received from Bishop Chase, a supply of this work, which may be had at their Store.

[For the Churchman.]

To the Lady of a Clergyman, on hearing her sing the CLth Hymn.

LADY, raise those notes again;
Pour that strain of melody:
Sure some angel's sun-lit pen
Grav'd that hymn of piety.

Music on thy voice hath set,
Deep impressed, her magic seal;
LADY, pay to heaven the debt,
All for gifts like thine should feel.

Thou art link'd with one, who stands
Between his people and their GOD;
Strengthen thou his sacred hands,
And point the path his Saviour trod.

Sing of ruined souls to him;
Of JESUS' love and mercy sing:
Sing the love which fires the hymn,
Thou'rt raising now to HEAVEN'S KING.

W.

INTELLIGENCE.

INSTITUTIONS.

The Institution of the Rev. George W. Doane into the Rectorship of Trinity Church, took place on the 19th inst. Morning Prayer was conducted by the Rev. Mr. Potter, Rector of St. Paul's, and the lessons read by the Rev. Mr. Croswell, of Christ Church. The service of the Institution was performed by the venerable Bishop of the Diocese, in his usually solemn and impressive manner. His discourse, from Acts xx. 28, was truly excellent and affecting: "Take heed unto yourselves, and to all the flock, over which the HOLY GHOST hath made you overseers;" and in compliance with the general desire expressed by those who heard it, will probably be printed. A numerous and attentive congregation were present, and the attendance of a large number of the Clergy, gave an additional interest to the services.—*Boston Transcript.*

ORDINATIONS.

On Sunday, the 13th instant, an Ordination was holden by the Lord Bishop of the Diocese in St. George's Church, Kingston, when Mr. Salter Givins was admitted to the Holy Order of Deacons. Mr. Givins has been licensed to the cure of souls among the Mohawks in the Bay of Quinti—the Rev. Gentleman will also attend occasionally to congregations at the village of Napanee and other parts of the township of Richmond, adjacent to the Indian Reserve.—*Christian Sentinel.*

CLERICAL CHANGES.

The Rev. R. D. Cartwright has accepted the office of assistant minister of St. George's Church, Kingston, U. C., vacant by the resignation of the Rev. T. Handcock.

SUMMARY.

Geneva College.—We notice with much satisfaction, in a recent number of the Geneva Courier, the following testimony to the merits and progress of the College situated in that delightful village:

The examination at Geneva College is concluded today, and has, we are assured by those who have attended and who are competent to judge, been highly creditable as well to the officers as to the students. We are gratified to learn that the prospects of this institution are improving, that the ability, zeal, and perseverance of the president, professors, and other officers, are gradually conquering the prejudices which have hitherto tended to cripple its usefulness, and that it is likely to survive the neglect and injustice of the state. In our opinion, the friends of science and learning throughout the western section of the state, are deeply interested in the growth and prosperity of this institution. To such it looks for countenance and support, and by such it *might* be placed upon the most durable, prosperous, and useful footing. The appointment of General Peter B. Porter to deliver an address or oration at the next commencement, will greatly add to the interest of that occasion.

Halifax.—Ecclesiastical.—The Diocese of Nova Scotia has been called to lament the decease of a Missionary, who, while his age and length of services placed him, with the exception of two venerable Clergy, the Rev. Elias Scovil, and the Rev. Oliver Arnold, of New-Brunswick, at the head of the list of the Missionaries of the Society for the propagation of the Gospel, employed in the diocese, was second to none in the zeal, and piety, and ability, and firmness, with which he served the sacred cause in which he was embarked.

The Rev. John Millidge, LL. D., who was the warm supporter of all the Church's institutions and charities, the faithful pastor of an admiring flock, and the generous friend of all by whom he was surrounded, has, after thirty-seven years of meritorious ministerial labor, been called to his reward. He died as, of such a man, it might with certainty, have been foretold that he would have died, in the immediate discharge of the duties of his calling.

While, on Advent Sunday, this excellent theologian and enlightened Churchman was giving their full force to the awakening services of this solemn season, in the Church of Clement's, which, although at some distance from Annapolis, was within his pastoral charge, he was suddenly taken ill. During the period that his brother clergy were exhorting their hearers from those topics which, at this season, are invariably urged from the Episcopal pulpit, their lamented brother was affording, upon his return homewards, a melancholy lecture upon the same topics to those among whom his ministrations were thus suddenly interrupted. Upon his way home, his disorder assumed the appearance of a paralytic affection, which deprived him of the use of one side. While he was under the influence of this attack, an old complaint in the region of the heart, which had often before given him those previous intimations of mortality, which such as he considered to be merciful warnings, and did not allow to pass them unimproved—returned; and, in eight days, during which, though unable to articulate, he gave every mute sign of composure and of pious resignation which could impart comfort to his sorrowing family circle, and confidence to the people of his cure, he breathed his last.

An extensive charge, who intimately knew, and heartily loved, this faithful pastor, had thus a melancholy opportunity afforded them of observing the soothing influence, in death, of those principles to the propagation of which he had unremittingly devoted a life of more than common activity. Such losses must be long and deeply felt! It is doubted not, however, but that these breaches which the LORD of the vineyard is making in the colonial Church, HE will repair. It augurs well for the Church, that a nephew of the late lamented Rector of Annapolis, in the formation of whose principles, this sound divine is known to have taken a most lively interest, is already in holy orders, and that a son also is now engaged in his collegiate course, preparing for the same ministry. Our colonial Bishops are, every year, more frequently called on to exercise that portion of their episcopal office which consists in the laying on of hands for the due transmission of the ministerial commission. On the second Sunday, indeed, after the Church of this diocese had been called to deplore the loss of Dr. Millidge, the Bishop of Nova Scotia, admitted Mr. Stephenson, the mathematical lecturer of King's College, Windsor, into the holy order of Deacons, at the Parish Church of Dartmouth.

Extract of a Letter from Washington, D. C.—"There has been no little excitement in this community within a few days past, and especially among the Romanists, arising from the recent *elopement* of a principal nun, (*Sister Gertrude,*) from the Nunnery in Georgetown. This event occurred on Thursday last, and has brought to light some of the secrets of 'Mystic Babylon.'

"Sister Gertrude was the chief instructress of the academy in the institution, and upon whom its prosperity chiefly depended, and her desertion may happily operate to check its success, and open the eyes of Protestants at least, to the danger of confiding their daughters to hands, where every art and allurement is used to destroy their Protestant attachments, and to entangle them in the evils of a profession which attaches to itself just enough of the semblance of religion to cast a shade over its multiplied superstitions and idolatries.

"This delusion has prevailed but too long, and it is now devoutly to be hoped the recent events, both abroad and at home, will operate to dispel the charm and secure the downfal of a system which has already outlived its day. It will require at least another miracle wrought in the district, to repair the effects of Sister Gertrude's defection.

"This lady took the veil when she was only fifteen years old, and has been a member of the Convent during seventeen years. How long her mind has been disaffected to the system which she has so many years contributed to sustain, is not known; but the act of her elopement was not the result of any sudden influence, for by her own free avowals, it appears that her heart has more than once bled for the innocent victims whom she has seen entrapped by those arts which beguiled her, or betrayed into rash vows by a morbid sensibility, under worldly disgusts or disappointments.

"The establishment, it would seem, is divided into parties called among themselves, *liberals* and *ultras*, to the former of which, Sister Gertrude belonged. This circumstance reflects but poor honor on the infallibility of the Pope or Church, as they will have it. Nor is it improbable that the late importation of a pair of sisters from France, in recruit of the ultra party, and their promotion to high honor in the Nunnery, may have contributed to precipitate this act of Sister Gertrude. If this be so, it only shows what all but Papists know to be true, viz.—that gates and grates cannot exclude the world, the flesh, and the devil.

"*They* say it was mortified ambition that prompted the act of this lapsed sister. Be it so.

"The elopement was made in broad day light, and in disguise, and the unhappy victim of superstition found a refuge in the family of Gen. Van Ness, the Mayor of this city, whose lady is first cousin of Sister Gertrude.

"Hitherto she has resisted all entreaties to return, and will no doubt continue firm in her purpose.

"Happy for this amiable and pious lady is it, that *Inquisitions*, and *San Benitos*, and *Autos da Fe*, are not fashionable on this side the wide waters, or she might be blessed with an earlier translation hence than she desires."

A meeting of the members of the congregation of the Chapel of the Holy Trinity, St. Stanislaus Street, took place on the 27th of last month, at which the Hon. the Chief Justice presided; when it was resolved to establish a Sunday School in that chapel, to be organized in conformity with the rules and regulations of the Sunday School Society, recently established in this Diocese, of which the Lord Bishop of Quebec is President; the following gentlemen, viz. Rev. E. W. Sewell, J. W. Woolsey, and J. Stansfield, Esqrs., Dr. Leslie, and Mr. Marsden were appointed a committee to organize the school, and to frame such additional rules and regulations as might be deemed necessary. The school will be held for the present in the chapel, (until a room near the building can be procured) and will commence on the first Sunday after Easter. This school will be open to children of all denominations, and applications for admission may be made to the minister of the chapel; it is, however, understood to be the intention of the committee that the school shall be as select as possible. The expenses of the school will be defrayed from the collection made at an annual sermon. *Quebec Mercury.*

Coincidence.—It may not be uninteresting to our readers to notice the following coincidence in the life and history of the lamented Bishop Hobart. In the General Convention of 1799, he acted as secretary to the House of Bishops.—During that Convention the Articles of Religion were reported and ordered to be printed, and to lie over for the consideration of the next General Convention. In the next Convention which met at Trenton in 1801 he was a member of the house of Clerical and Lay Deputies, and took an active part in its deliberations. In that body, and on the 12th *day of September*, the Articles of Religion as they now stand in our Book of Common Prayer were adopted. It will be recollected that the Anniversary of the adoption of the Articles was the day of Bishop Hobart's death.—*Aub. Gosp. Mess.*

Sir Walter Scott.—Our readers will hear with satisfaction, that the rumor of this gifted individual's dangerous illness, turns out to be quite unfounded. He was, at the last dates, at his residence of *Abbotsford*, in his usual health, and devoting himself to his literary pursuits.

Carey & Lea, of Philadelphia, have now in press a new novel from his pen, under the title of *Robert of Paris.*

Thomas Campbell.—It would seem from the London papers, that this distinguished poet has abandoned the idea of visiting America. He is no longer connected with the editorship of the New Monthly Magazine, but has announced a new periodical, to be entitled "the Metropolitan."

We perceive that Dr. Howe, the American Philhelenist has again set his feet upon the soil of his country, he having arrived at Boston, in the America.

London Orphan Asylum.—The anniversary of this institution was held on the 17th of March, at which Lord Apthorp presided. It was announced that during the past year the legacies to the society amounted to 3,779*l.* ($16,772.) The collection at the anniversary was 1,800*l.*

Letters received at the N. Y. P. E. Press, from April 20 to April 27.

Rev. James Thompson—E. Kirby—E. Platt—Rev. W. D. Cairns—Rev. H. R. Peters—S. L. Hyde—Tracy L. Knap—William Staveley—Rt. Rev. John Croes, D. D.—Rev. William Steel—T. A. Stoutenburg—Rev. Andrew Syme—C. J. Tyerill—Rev. S. Jewett—Rev. John Morgan; former one mentioned as sent by Mr. Porter, not received—H. V. Raymond.

List of Books sent from the N. Y. P. E. Press since last notice—and up to April 27.

Wardens and Vestrymen of Christ Church, Green Bay, Michigan Territory, 1 box, per Troy and Erie Line.

Rev. W. D. Cairns, Wilmington, N. C., 1 box per Schr. Emolument.

W. Stavely, Philadelphia, 1 box, 1 bundle, per U. T. Line.

J. B. Wallace, Meadville, Pa., care of Towar & Hogan, Pittsburgh, Pa., 1 parcel.

Towar & Hogan, Pittsburgh, Pa., 1 parcel, care of J. M. D. Hogan & Co., Philadelphia.

ACKNOWLEDGMENT.

THE subscriber gratefully acknowledges the receipt of the following sums to the *Permanent Fund* of the *N. Y. Protestant Episcopal Missionary Society:*—

April 21. Received of *the Children* of the congregation of St. John's Chapel, New-York, to constitute the Rev. Henry Anthon *a Member* for life, - - - - -	$ 30 00
April 21. Received from *the Ladies* of the congregation of St. John's Chapel, to advance the Rev. Henry Anthon from Life Member to *Patron* of the Society, - -	70 00
	$100 00

BENJAMIN M. BROWN,
Treasurer.

New-York, April 25th, 1831.

THE subscriber, as Treasurer of the "Auxiliary New-York Bible and Common Prayer Book Society," gratefully acknowledges the receipt of the following sums, viz:

Collection in St. Ann's Church, Brooklyn, on Sunday, the 17th inst., sermon by the Rev. Dr. Wainwright, - - - - -	$ 90 20
Collection in Trinity Church, New-York, on Sunday, the 24th inst., sermon by the Rev. L. S. Ives, - - - - - -	121 00
Collection in St. Paul's Chapel, New-York, on Sunday, the 24th inst., sermon by the Rev. William Richmond, - - - - -	120 99
Collection in St. John's Chapel, New-York, on Sunday, the 24th inst., sermon by the Rev. John A. Clark, - - - - -	92 09
	$423 28

FLOYD SMITH,
No. 12 Maiden Lane.

ST. THOMAS' CHURCH.

A Committee will meet at the Church this afternoon, (Saturday) at 4 o'clock, for the purpose of renting such Pews as may be vacant, for the ensuing year. Persons finding it inconvenient to attend at the church, can apply to

DAVID HADDEN, No. 61 Pine-street,
C. N. S. ROWLAND, 45 Water-street,
WM. H. JEPHSON, 13 Bond-street,
ROBERT GRACIE, 20 Broad-street.

April 30.

ASCENSION CHURCH.

As the unfavorable state of the weather is presumed to have prevented many from attending the sale in the Church on the 4th instant, notice is hereby given, that desirable Pews may yet be purchased, by applying to either of the subscribers. All pews remaining unsold on the 1st of May, will then be rented; a preference will be given to the present occupants.

CHARLES CARVILL, 108 Broadway.
MEIGS D. BENJAMIN, 195 Pearl-st.

New-York, April 6, 1831. 3—4w.

INGRAHAM'S MAP OF PALESTINE.

This valuable work is for sale at the Depository of the General Protestant Episcopal Sunday School Union, No. 46 Lumber-Street, New-York. The following extracts from Reviews will show the estimation in which it is held by those best qualified to judge of its value. "The large and elegant Map of Palestine, which has been three or four years in preparation by Mr. Joseph W. Ingraham, is at length published. We had read two or three flattering notices of this work, published in the weekly papers, in anticipation of its appearance, and were disposed to form a high opinion of its plan and execution; but we must confess that after all the flourishing announcements that ushered it forth, we were not prepared for an engraving so far superior to the maps we have been accustomed to see; nor for an amount of labor so much beyond what is usually comprised in the area of a few square inches." "The American Map, we are proud and happy to say, is in every respect superior to the English, imbodying a mass of information with regard to the Holy Land which has astonished, instructed, and delighted us. Mr. Ingraham's Map and pamphlet are invaluable companions to the sacred volume. No Christian family should be without them."

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WORKS ON EPISCOPACY.—In two volumes; together, making 800 pages—comprising Dr. Bowden's Letters to Dr. Miller—Dr. Cooke's Essay on the invalidity of Presbyterian Ordination—Bishop H. U. Onderdonk's Essay, entitled "Episcopacy tested by Scripture," and a preface, (in reply to Dr. Miller's Letter, prefixed to the second edition of his work,) by Bishop B. T. Onderdonk. Price *in boards* 75 cents per volume; *bound*, 87½ cents.

THE MEETING OF THE TRAVELLERS—By the Author of the M'Ellen Family, and Memory's Tribute—is in press.

BY THE N. Y. P. E. TRACT SOCIETY.

Depository, PRESS BUILDINGS.—The patrons of the Society are informed that the following new tracts have lately been issued, for gratuitous distribution; they are also for sale by the Press, to those who may wish to purchase; the Society having abandoned the *sale* of tracts, upon condition that a supply be kept constantly on hand by the Press.

New Publications.—Episcopacy tested by Scripture; A Pastor's Address on the season of Lent; The Two Death Beds; Content and Discontent; The Blessed Family.

CONTENT AND DISCONTENT.—No. 49, 10 pp.
THE TWO DEATH-BEDS.—No. 50, 10 pp.
THE BLESSED FAMILY.—No. 51, 10 pp.

The Tract Society have in press, Henry Scougal's work, entitled "The Life of GOD in the Soul of Man."—A Sermon by Bishop Seabury, "On hearing the Word," and "The Shepherd of Salisbury Plain."

BY THE GENERAL P. E. S. S. UNION.

Depository, Press Buildings.—Where may be had all the publications of the Society.

PERIODICALS.—The Family Visiter and Sunday School Magazine—weekly—cap, quarto size—price $1 per annum —6 copies for $5.

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REFERENCES IN NEW-YORK.

Rt. Rev. Bishop Onderdonk,	Elisha W. King, Esq.
Rev. Dr. Wainwright,	Mr. Frederick A. Guion,
Rev. Dr. Lyell,	Mr. Edward Gunning.

April, 1831. 3—4w.

BISHOP HOBART'S ADDRESS.

AN ADDRESS TO A SUNDAY SCHOOL, BY THE RIGHT REV. JOHN HENRY HOBART, D. D.

We feel no common pleasure in being able to enrich our columns, and delight, as we are confident we shall, our readers, by inserting at length, the simple, affectionate, and apostolic Address to which we alluded in a former number, in the notice of the Sunday School celebration. The Address and the Memoir which precedes it, are both beyond our praise. We did not need this memento to awaken our remembrance of that faithful shepherd, who so lately watched and *fed* the lambs of our portion of the fold of Christ. Yet how truly—though it be not without sadness—as we peruse this Memoir and Address, may we exclaim of him—"We thank God upon every remembrance of thee."

BISHOP HOBART,

Born September 14, 1775; Died September 12, 1830:

AGED 55 YEARS.

Bishop Hobart was a great man, and a useful man in the Church, as long as he lived; and when he died, he died like an apostle.

He loved God, even from the time that he was an infant. When he was a little babe, only a month old, his father and mother took him to the Church. There he was baptized, and thus became a member of the Church, and one of God's children. As he was then too young to speak for himself, his sponsors made three solemn promises to God for him. Their first promise was, that *he would not be a sinner;* their second promise was, that *he would be a Christian;* and their third promise was, that *he would behave like a child of* God *as long as he lived.* And he did what they promised. When he first began to speak, he learned to say his prayers; and when he first began to read, he learned to read his Bible. It was his mother, who taught him to read and to pray. Oh, what a blessed thing it is to have such a mother! And what a blessed thing it is to be taught by any person to read and pray! We ought indeed to love all such teachers.

When Bishop Hobart was only nine years old, his teachers used to love him very much. Good Bishop White knew him at that time; and loved him, because he behaved so well, and was so good a scholar. When he was fourteen years old, he wished to be confirmed by Bishop White. And Bishop White confirmed him, because he was willing and *ready*, to promise for himself the three things which his sponsors promised for him at his baptism. Those three promises are very solemn. And they are so hard to keep, that not one of us can keep them, unless God will help us to keep them. But if we pray to our heavenly Father every day, he will hear us for the sake of our blessed Saviour, and he will send to us the Holy Spirit. Then the Holy Spirit will make us to hate sin, love Christ, and do what the Bible says we must do, or God will not love us in this world, nor in the world to come.

Bishop Hobart always used to pray to God. And our heavenly Father heard *him*, and blessed *him*. When he grew up, he became a clergyman, and preached the Gospel. And he afterward became our Bishop. For nineteen years, he used to go about from one church to another, as the apostles or first bishops did in old times. And wherever he went, in the whole State of New-York, he did the duties of a bishop. He ordained clergymen, consecrated churches, and confirmed thousands of people, old and young, rich and poor, who came to him to be confirmed. He was always doing something for what he thought the *glory of* God, and the *good of the Church.* He preached sermons, wrote books, and was busy by night and by day. He travelled hundreds of miles every year; and at all times, and in all places, he did and said what he thought was best, to make men what their sponsors promised; and what they ought to be on earth, if they hope to go to heaven.

Bishop Hobart was the President of our Sunday School Society;* that is, he was at the head of all our Sunday School Directors, and Superintendents, and Teachers. He used to be with us at our Anniversaries; and he was with us when all our schools came together last year. After the service was over, and the sermon was preached, the scholars sang their hymn, and Bishop Hobart lifted up his hands and gave the blessing. It was *his last blessing to the Sunday Schools!*

He once wrote the Address which is now printed for the Sunday Scholars. He loved Sunday Schools; he made this Address to a Sunday School; and if he were now alive, he would be glad to see all our Schools doing well. But he is not now alive. He died at Auburn, on Sunday morning, the 12th day of last September. (1830.) Oh, how solemn did every body feel, when it was known *Bishop Hobart is dead!* All the clergymen felt solemn; all the people felt solemn; and all the Sunday Scholars felt solemn. Death is a very solemn thing. And as we must all die, we ought to *prepare* to die. O that each one of us may be as well prepared as Bishop Hobart was! He died, praying to God, singing psalms, and hymns, and hoping soon to be with his Saviour in a better world. Let each one of us resolve—I will keep the three promises made at my baptism; I will hate sin, love Christ, and do what the Bible says I ought to do. And then, *I too* shall die as happy as Bishop Hobart did; and *I too* may sing what *he* sang just before he closed his eyes—

"Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may,
Triumphing rise at the last day."

ADDRESS.

My dear Children,

I am gratified at meeting you, and at hearing that you constantly attend the Sunday School of your congregation. Your object in the school should be to learn that divine wisdom, which is more precious than rubies—to acquire that knowledge of the God who made you, of the Saviour who redeemed you, of the Holy Ghost who sanctifies you—that knowledge of your duty, of your Christian privileges and hopes, which is of more consequence to you than all the other knowledge which you can obtain. All other knowledge is confined to this world, and will perish with this world—but the knowledge of your God and Saviour, of the truths and promises of the blessed Gospel, will last for ever.

How grateful, then, should you be to your spiritual pastor, for the solicitude and care which he manifests that you should obtain this knowledge! How much obliged should you be to your teachers and others, who kindly devote so much time and labor to your instruction! How great is your duty to improve the means of instruction which they afford you! Remember, that for the advantages of the Sunday School which you enjoy, and for all other advantages, you must render an account at the day of judgment—that great day, when all men shall be assembled before the throne of Jesus Christ, the almighty Judge, to receive according to what they have done, whether it be good or bad; and to be made, if they have done good, happy for ever, and if they have done wickedness, for ever miserable.

Be diligent, then, in improving the advantages of the Sunday School, for which you must thus give an account to Christ your Judge. Never absent yourselves from the school, if you can possibly come. When there, be diligent in learning whatever your teachers require you to learn. Never give them any occasion to blame you for neglecting your lessons, or behaving yourselves improperly.

Above all, when they take you to Church, then remember that you are in the house of God. His eye is then more especially upon you. He sees you—if you talk, or laugh, or in any way behave amiss, he notices it—he is displeased with you: and if you do not feel sorry for what you have done, and beg his pardon, and do so no more, he will punish you at the day of judgment.

When you are at Church, then, listen to what is said. Join in the prayers, those of you who can read, using your Prayer Books. Hear what is in the sermon, and try to make yourself better by what you hear. For remember, my dear Children, the great object of all that you learn and do in the Sunday School, in the Church, and every where, is, that you may save your souls. You are to live for ever—to live after you die, for ever happy, or for ever miserable. If you consider the condition of your hearts, you will find that they are sinful. Bad thoughts, bad desires, sometimes arise there; and encouraging and yielding to them, you are often led to do what is wrong. Thus, then, you become sinners. Thus, then, you have need to say, as the Prayer Book directs you to say, that you 'have left undone what you ought to have done, and have done what you ought not to have done; and there is no health in you.'

But God, your heavenly Father, who desireth not the death of a sinner, though offended with you, has in great mercy and compassion provided a way in which you may receive the pardon of your sins, be restored to his favor, and receive grace to purify your hearts from all evil, and to serve and obey him.

Jesus Christ, the Son of God, has died for you—has suffered what you, on account of your sins, deserved to suffer; and if you confess your sins to God, and are sorry for them, and resolve to sin no more, God for Christ's sake will pardon you. God, too, has given to you his Holy Spirit, to put good thoughts and desires into your minds, and to enable you to bring the same to good effect; to change your sinful hearts into good hearts; to cleanse and to purify them; to enable you to *die to sin, and live to righteousness.* And if you do not oppose this grace in your minds, but cherish and improve it, it will make you holy in your hearts and your lives.

I hope one day, if God spare my life and yours, when you have learned your Catechism, and are arrived at a suitable age, so as to understand your Christian duties and privileges, to hear you take upon yourselves your Christian obligations, and to commend you, in confirmation—in the laying on of hands, to God's favor and blessing. In the mean time, and as long as you live, remember that YOUR GREAT BUSINESS IN THIS WORLD IS TO SAVE YOUR SOULS.

God the Father, who made you, God the Son, who redeemed you, God the Holy Ghost, who sanctifies you, will save your souls, if you give yourselves up to Him. May He bless you, and keep you, and give you peace, now and for evermore!

And, Teachers of these children, how important and interesting your duties! under your spiritual pastor, to aid him in feeding these lambs of his flock—in bringing them to Christ, that through him they may be saved for ever!—Arduous, self-denying is your task: but great will be your reward here, great through God's mercy in Christ, your reward hereafter. Teach these children their duty—their Christian privileges—all the great truths of salvation, as professed by our apostolic Church; and you will do *your* part towards making them *wise unto salvation*, holy, and happy, here and hereafter.

* The New-York Protestant Episcopal Sunday School Society; for the use of which the first edition of this work was published.

GREEN BAY.

INDIAN VISIT.

Mr. Editor,

Supposing that a number of your readers are interested in the cause of Missions, particularly that branch located at Green Bay, in our N. W. Territory, in the neighborhood of the Winnebagoes, Chippeways, and Menomonees, I send you the following for publication, as exhibiting the character of the latter tribe, the one nearest to the Missionary Station, and with whom the Missionaries must come in contact. Ezra.

From the Pennsylvania Reporter, March 29.

In our last, we mentioned the reception of the Menomonee Chiefs, now in this place, by the Governor, Heads of Department, and Members of the Legislature, in the House of Representatives; and promised to give our readers the particulars of this novel and interesting visit, in this paper. Mr. Ingersoll, at the request of both speakers, took the chair, when a committee was appointed to introduce the Governor, who was escorted to a seat on the right of the chairman. Col. Stambaugh, the U. S. Agent, and the deputation of Chiefs, with their interpreters, were then introduced by a committee appointed for that purpose; and occupied seats prepared for them in the area, directly in front of the speaker's chair. The Hon. William Wilkins, U. S. Senator, and Ex-Governor Findlay, being present, were invited to take their seats beside the Governor.

Before the Indians were introduced, Mr. Ingersoll took occasion to state to the audience, that he had understood that savages were remarkably observant of order and solemnity in their councils; and that he trusted the many fair squaws and papooses present, would, by the perfect regularity of their conduct, give our guests no reason to form unfavorable opinions of the decorum of this assembly.

After the deputation had taken their seats, the Governor rose and addressed the Chiefs in a speech, which was interpreted into the Menomonee, by Mr. Grignow, nearly as follows:

It gave him great pleasure that an opportunity was afforded to congratulate the delegation from our red brethren of the Menomonee nation, on their arrival at the seat of government of the flourishing state of Pennsylvania, and to bid them a hearty welcome—that it was a source of no small gratification to him, that the delegation had found it convenient to leave their homes, their native forests, and the smokes of their wigwams, under the care of their friend Col. Stambaugh, to visit the habitations of the white men, and to afford their great Father, the President of the United States, an opportunity of brightening the chain of friendship with them—that he would be much gratified to receive a visit from the delegation at his own house, at their convenience; where he would be happy to show them those attentions and civilities, to which he considered them entitled.

Mr. Ingersoll, with much eloquence, then addressed them in substance as follows:

I have been requested by the presiding officer, and many of the members of this House, to express to our primitive and remarkable guests, the pleasure we all feel at thus receiving them. I am happy to be thus authorised to assure you, that you are welcome at the seat of government of Pennsylvania. This large and flourishing commonwealth derives its name from a founder, whose renown is chiefly due to the uniform kindness and integrity with which he treated the aboriginal natives and proprietors of the soil. He was no warrior or conqueror, but a peace-maker and law-giver—constantly preaching and practising peace on earth and good will to all mankind. The Indians conferred on him the glorious title of the *good* Penn; and we may humbly trust that his benignant intercourse with them, stands among his claims to a blessed immortality.—You are surrounded by the representatives of the sovereign people, who have inherited the institutions Penn established, whose occupation in these halls it is to cultivate the arts of peace, and promote all the means of prosperity. Many of them have been warriors, and during the hostilities with Great Britain, bravely went forth upon the frontiers, on the lakes, and in the forests, submitting to every privation, and facing death in the defence of their country. They are now present in the garb and the love of peace, to enjoy the happiness they defended and secured.

We have all heard, Grizzly Bear, of your exploits as a warrior. We know, that at your voice, a thousand warriors are ready to take the field—a thousand tomahawks to do execution on your enemies.

We have heard also of your accomplishments as an orator, and that you are able to rouse councils by your eloquence, as well as to subdue foes by your arms.

Anxious as every one present is to hear a display of this talent, I shall not detain you longer from it, but conclude this welcome by wishing you a safe and pleasant return to the romantic forests and magnificent inland seas of your abodes in the North West.

The great Indian orator, Grizzly, or Medicine Bear, then rose with a grace and ease which astonished every beholder, and spoke as follows:

Brothers—Your talk has told us that you are our friends, and we are proud to meet you in this great Council House. We know you are *our* friends and brothers, because you are the friends of Col. Stambaugh, and we take you by the hands with open hearts.

Brothers—We thank the Great Spirit for bringing us to your great Council House, and letting us see so many wise counsellors of our white brothers together. We hope your talks may be made in peace and friendship.

Brothers—We see your Council House—it is large and beautiful. But the Council House of the red man is yet larger. The earth is the floor—the clear sky is the roof—a blazing fire is the chair of the chief orator—and the green grass the seats of our chiefs. You speak by papers, and record your words in books; but we speak from our hearts; and memory records our words in the hearts of our people. But yours is the way of the whites—ours the way of our forefathers—both are good.

Brothers—We came here to see the friends of our kind Father Col. Stambaugh, and we are glad to see so many of them. He is our friend, and our people love him with one heart. What he has told us before, about his friends here, we now see is true.

We have been to Washington, to see our great Father, the President, on important business to our nation; by the help of Col. Stambaugh, we have accomplished it; we have given our great Father a piece of land for his white children: and we hope they, particularly the friends of our good Father here, will come and sit down among us. Since he came among us, we have learned to love the white men.

We now say farewell. We would take you all by the hand at parting, but you are too many. We shall go to our forests beyond the great lakes. But the glorious sun will shine on us and you, and the great Author of it and of life, will love both his white and his red children with one heart.

The two old Chiefs, who had been standing beside the orator while he spoke, then took their seats, and he approached the Governor; and in accordance with the Indian custom, presented his excellency with a token of peace, a pipe, curiously wrought by the Indians, and addressed him as follows:

Great Brother—I present you this pipe, as a token of the friendship of the Menomonee nation, for the great state of Pennsylvania, in hopes that with it you will retain the remembrance of us, who have come to visit you, from so great a distance. You must perceive how great confidence we have had in one of *your* children, whom our great Father, the President, sent to live among us, that we have consented to leave our homes, and friends, and families, to venture into a land of strangers, with a man we had never seen before. But he is our friend and brother, as well as our father; and we rejoice that he is to conduct us again to our homes, friends, and families, and spend the remainder of his life amongst his children, the red men.

The Governor told him he would keep it as an emblem of friendship between the people of Pennsylvania and the Menomonee nation, and desired him to call at his house the next day, when he would make him a present to keep in remembrance of his brothers of this state. The Chiefs and two females, the wives of two Chiefs, then shook hands with the Governor, Mr. Ingersoll, and those around them, and were escorted back to their lodgings.

This was truly an interesting spectacle, and the Hall was crowded with ladies and gentlemen. The figure of the orator is large, muscular, and commanding. He spoke apparently with as much ease and confidence, as he could have done if he stood before his warriors in their own native forests. His gestulation was uncommonly energetic, and his voice deep-toned, eloquent, and powerful—he spoke with a fluency and rapidity which rivetted the silence of the audience. All the regret was, that his language needed interpretation. It is a well known fact, that much of the beauty of an Indian's speech is lost by interpreting it into our language. Indeed, their whole conduct would have compared with the most polished members of a grave deliberative body, on a similar occasion; and furnished a striking lesson on the propriety of keeping untainted with what is nicknamed *civilization*, these remarkable children of nature.

None of the Menomonee tribe were ever out of their own forests before they started on this expedition in November last—they never before slept on a floor or ate at a table—or lived like a white man in a house—the cold earth was their table and their resting place. The Menomonee tribe claim and occupy about TEN MILLIONS OF ACRES, of the finest land lying between lakes Huron, Michigan, and Superior, and the Mississippi river—two millions and a half of which, they have ceded to the United States, by the late arrangement at Washington. The country included in this cession, is represented as being superior to any now owned by the government, in soil, climate, and every advantage.

Episcopal Recorder.

Evil is in the world, and the permission of it is certainly consistent with the attributes of God. Our inability to account for it, is another thing; and the fact is not affected by it.

One of the amusements of idleness, is reading without the fatigue of close attention; and the world therefore swarms with writers, whose wish is not to be studied, but merely read.—*Johnson.*

DEVOTIONAL.

[Selected for the Churchman.]

LORD SAVE ME!

When is it that the Christian fails? When is it that the Christian desponds? When is it that the Christian begins to sink? Not in the hour, however great the trial or afflicting the dispensation, when the eye of faith is steadfastly fixed upon his Saviour; this is not the hour when the Christian sinks: it is when he forgets and disobeys that most important command, "Look unto me and be ye saved." When his path is overcast, and trouble and temptation so thickly surround him, that his thoughts are led to fasten themselves upon these outward difficulties, or inward trials, and thus to be withdrawn from the fountain of strength and succor. Christian brethren, this is a temptation against which we cannot too earnestly or too constantly be upon our guard; for it is one of the most common and most successful with which our spiritual enemy assails us. Let nothing induce you to turn the eye of faith, even for a passing hour, from the Saviour of sinners; while you look on him you are safe; danger begins the moment that you cease to do so. Once turn aside, because the cloud is dark, or the wind is boisterous—give the reins to a desponding imagination—follow out the delusive reasonings of a deceitful or a doubting heart—and the inevitable effect will be, that every moment so spent, will the more widely separate you from Him, who alone can be your refuge and your support. Your strength, your only strength, consists in cleaving daily, hourly, momentarily, (as the parasitic plant of a summer clings to the oak of ages,) to your Redeemer, and drawing from his unsearchable riches, and his inexhaustible fulness, a sufficiency for all your poverty, and for all your need.

No sooner did the Apostle Peter begin to sink, than he cried, "Lord, save me." There was no faithlessness in that petition! Even at his lowest estate, the true believer is a believer still! He may *begin* to sink, but the cry of *fear* with him, will also be the cry of *faith;*—while sinking, his eye will once more rest upon a merciful and pardoning Saviour;—while falling, he will cry with the falling Psalmist, "O cast me not away from thy presence, and take not thy Holy Spirit from me;" and with that sinning Psalmist, he will find restoring grace—with that sinking apostle, he will feel the outstretched arm.

Continuing the history of Peter, we are told that "Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Behold the blessed effects of a single heart-felt prayer. Though beginning to sink, it was not too late; though possessing but *little* faith, it was not too feeble. It was enough for our compassionate Redeemer, that it was the cry of one who had no hope but in his mercy, yet in that mercy had the most unshaken confidence. These were the wings which carried that short petition, "Lord, save me!" directly to the heart of him to whom it was addressed. This then is a true specimen of acceptable prayer. With such an example, and such an encouragement before us, let me urge you to ask yourselves, my brethren, are these the feelings which occupy my heart, when I raise my voice in prayer? Have I ever offered one such earnest heart-felt petition, as this of Peter, at the throne of grace? You have this day uttered many prayers; you have made use of a form of words truly scriptural, truly spiritual, truly applicable to all the multiplied necessities of the largest congregation, but you *may* have been no more benefited by these petitions, than the beggar would be enriched by *walking over a golden pavement.* Did you *pray* the prayers even, which your lips have uttered? When you repeated, "Lord *have mercy upon us miserable sinners,*" was there any *feeling* of misery—any real conviction that you were sinners—any heart-felt desire for mercy? When your minister, solemnly addressing himself to the Omnipotent Jehovah, exclaimed, "O God, make speed to save us," and you replied, "O Lord, make haste to help us,"* was this a mere formal repetition of a request, in which you had no interest? or was it an earnest expression of real feeling, warm from the heart, dictated by a sense of weakness, which you acknowledged yourselves utterly unable to remedy? Was it urged by a conviction as heart-felt as that of the drowning Peter, that if God do not help you—if Christ do not save you—you must perish, and perish everlastingly? Without these feelings, there may be many words, but there is no prayer. Prayer is simply the faithful utterance of those desires, and of those necessities, of which, even when unuttered, the heart is full. It cannot, therefore, exist without the consciousness of your own helplessness, and of your Saviour's all-sufficiency; without these feelings, hours of prayer will be unheeded; with them, be assured, the smallest whisper that faith shall ever utter, will not return unanswered.

But we must hasten to the conclusion of the incident upon which we have been engaged. "*When they were come into the ship, the wind ceased,*" and, as St. John has added to his narration, "*immediately the ship was at the land whither they went.*" What the disciples had labored to effect during the live-long night, by their own exertions, and without avail, is performed in a moment by the power and presence of their Master. Before he enters, we are told, "*the ship was now in the midst of the sea, tossed with waves, for the wind was contrary.*" When he enters, the wind ceases, and the vessel moves forward through the still waters, to the haven where it would be. My Christian brethren, do I address any among you whose souls resemble at this hour, this tempest-beaten vessel? Who have ploughed your way hitherto with toil and difficulty through the dark waters of a dreary world, but have widely wandered from your course, and even now have no comfortable assurance that the morning light will find you making the land of your inheritance? Here are glad tidings for you; tidings which we pray the Spirit of God to carry home to your hearts. Here is one whom the winds and the sea obey, who is willing to become the inmate of your bosom, and there to take up his lasting abode, and to speed you on your way rejoicing. It is His absence that has raised the storm you cannot quell, and which has kept you, and will for ever keep you, from the wished-for haven. In vain you labor to advance by your own poor and hopeless efforts: watch after watch of your short night is passing, and the shore is still far, far beyond your view. Oh! believe me, it is His presence which can effect what neither man nor angel can attempt: it is His presence, though you know it not, which is all you need. Admit Him freely in all his offices as Prophet, Priest, and King, into your heart; and from that hour, the tempest within and the storm without, shall alike be hushed, and you shall be carried forward calmly, peacefully, and joyfully, through the still waters, to that haven where you would be. You shall not only see, but enter that blissful country where Christ for ever reigns, the "King of kings and Lord of lords."—*Rev. Henry Blunt's Lectures upon the History of Peter.*

* Church of England Service.

The cheerful composure of a reasonable and religious, and therefore contented mind, is the only solid felicity that this world affords; the great blessing of heaven here below, that will enable us to relish the rest, if we have them, and to be satisfied if we have them not.—*Secker.*

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